THE TERMINATION OF THE AFFLICTIONS AND FIERCE BATTLES

النهاية في الفتن والملاحم

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By

Ibn Katheer

لابن كثير

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An introduction

A biography about Ibn Katheer

He is Al Hafiz the owner of merits Imad Ad'een Abu Al Fida'a Issm'aeil bin Al Khateeb Shihab Ad'een Aby Hafss Omar bin Katheer bin Daw'e bin Katheer bin Daw'e bin Der'a Al Qayssey Al Basrawey Al Demashqey Al Shafey.

His birth:

He was born at a village Majdal on the east of Basra in 700 of immigration year.

His scholars:

There were a lot of scholars that Ibn Katheer was a pupil by them such as;

1- Ibn Taymeya; Abu Al Ab'ass Ahmed bin Abd Al Haleem bin Abd Al Salam bin Abd Allah bin Taymeya.

2- Abu Abd Allah Shamss Al D'een Mohammed bin Ahmed Al Zahabey.

3- Gamal Ad'een Abu Al Haj'aj Yossof bin Abd Al Rahman Al Maz'ey.

4- Afeef Ad'een Is'haq bin Yahya bin Is'haq bin Ibraheem Al Amedy Al Hanafey.

5- Kamal Ad'een Abu Mohammed Abd Al Wah'ab.

6- Baha'a Ad'een Al Qassem bin Al Mozaf'er Ibn Assakir.

7- Naj, Ad'een Mossa bin Aly bin Mohammed Al Bass'eess.

8- Borhan Al D'een Ibn Al Fak'ah.

9- Alam Ad'een Al Barzly.

10- Deya'a Ad'een Al Zarbandy.

11- Shihab Al D'een Abu Al Ab'ass Ahmed Bin Al Shohna.

12- Mohammed bin Ahmed bin Aby Al Hayj'aa.

13- Shamss Ad'een Abu Abd Allah bin Mohammed bin Sharaf.

14- Shamss Ad'een Abu Al Thanaa Mahmoud bin Abd Al Rahman.

15- Shamss Al D'een Abu Mohammed Abd Allah bin Mohammed.

16- Abu Bakr bin Mohammed bin Al Rida Al MAqdessey.

17- Shamss Ad'een Abu Nassr bin Mohammed Al Sheerazy.

18- Mohey Ad'een Abu Zakareya Al Shaybany.

19- Mohammed bin Ja'afar Al'ab'ad.

20- Affeef Ad'een Mohammed bin Omar.

21- Abu Al Ma'aly Kamal Al D'een Mohammed bin Aly Ibn Al Zamalkany.

22- Aby Al Hassen Aly bin Mohammed.

23- Aby Yahya Zakareya bin Yossof bin Solayman.

24- Alaa Ad'een Al Qonowey.

25- Al Malik Al Kamil Nasser Ad'een Abu Al Ma'aly Mohammed bin Abd Al Malik.

26- Mohammed bin Omar bin Abd Al Wah'ab.

27- Imad Ad'een Abu Abd Allah Mohammed bin Mossa bin Solayman.

28- Iz Ad'een Abd Al Azeez bin Mohammed bin Ibraheem.

29- Mohammed bin Ismaeil bin Ibraheem bin Salim.

30- Shihab Ad'een Abu Al Ab'ass Al Barzey.

31- Abu Hafss Omar bin Aly bin Salim bin Abd Allah Al Fakahany.

32- Jamal Ad'eenAbu Al Rab'eea Solaiman bin Omar.

33- Jamal Ad'een Abu Al Ab'ass Ahmed bin Mohammed bin Nassr Allah bin Assad bin Hamza Al Tameemy.

34- Mohammed bin Mohammed bin Abd Allah bin Abd Al Rahman Al Asqalany.

35- Abu Al HassenAly bin Mohammed bin Omar.

36- Abu Yala Hamzah bin Asa'ad bin Al Mozaf'ar Al Tamemy.

37- Omar bin Aby Bak.

38- Badr Ad'een Mohammed bin Ibraheem bin Mohammed.

His pupils:

1- Abu Al Ab'ass Ahmed bin Hij'y.

2- Abu Ja'afar Mohammed bin Mohammed bin Omar.

3- Saad Ad'een bin Yossof bin Ismaiel .

4- Abu Al Kheer Mohammed bin Mohammed.

5- Ahmed bin Ismail bin Khalifa.

6- Ahmed bin Mohammed Al Hareery.

7- Abu Zayd Aly bin Zayd.

8- Sharaf Ad'een Masood bin Omar bin Mahmoud.

9- Abu Al Maa'ly Mohammed bin Ahmed.

10- Mohyoue Ad'een Yahya bin Yossof bin Ya'aqoob.

11- Shamss Ad'een bin Ahmed bin Mohammed.

12- Abu Al Hassen bin Ahmed.

13- Aly bin Al Zeen Abd Al Rahman.

14- Abu Al Fotooh Al Joneed bin Ahmed.

15- Badr Ad'een Mohammed bin Bahader.

16- Abu Abd Allah bin Mohammed bin Ahmed.

17- Ibraheem bin Ahmed bin Mohammed.

18- Abu Za'ed Ahmed bin Gar Allah bin Za'ed.

19- Ibraheem bin Ahmed bin Mohammed.

20- Aly Ibn Ahmed bin Mohammed.

21- Shihab Ad'een Abu Al Ab'ass Ahmed bin Hej'ey.

22- Shamss Ad'een Mohammed bin Aly bin Al Hassen.

23- Noor Ad'een Aly bin Aby Al Hayjaa.

24- Salah Ad'een Khaleel bin Aneek.

25- Sadr Ad'een Solayman bin Yossof.

26- Shamss Ad'een Mohammed bin Mossa bin Mohammed.

27- Abu Bakr bin Solayman.

28- Shamss Ad'een Mohammed bin Mohammed Al Zobeery.

29- Abu Al Fadl Abd Al Reheem bin Hassaneen.

30- Shamss Ad'een Mohammed bin Yossof bin Aby Bakr.

31- Taqey Ad'een Ahmed bin Aly bin Abd Al Qader.

32- Abu Bakr bin Mohammed bin Abd Allah.

33- Abu Al Farag Abd Al Rahman.

34- Galal Ad'een Abd Al Rahman bin Omar bin Raslan.

35- Nasser Ad'een Abd Al Rahman bin Mohammed.

36- Borhan Ad'een Ibraheem bin Ahmed bin Mohammed.

37- Abul Barakat Mohammed bin Mohammed bin Hussein.

38- Abul Farag Abd Al Rahman bin Aly.

39- Abd Al Azeez bin Othman bin Yossof.

40- Zohayrah bin Hussein bin Aly bin Ahmed.

41- Abul Kheer Mohammed bin Mohammed bin Ahmed.

42- Ab Hafss Omar bin Aly bin Ahmed.

His compositions:

1- Tafsseer Al Qura'an Al Azeem.

2- Fada'el Qura'an.

3- Al Bedaya wal nehaya.

4- Al Nehaya filfitan wal malahim.

5- Al Huda wal sonan.

6- Mosnad Al Shaykhayn Aby Bak and Omar.

7- Al Ba'eth Al Hatheeth.

8- Al Takmeel.

9- Tabaqat Al Fuqafaa.

10- Manaqeb Al Shafe'ey.

11- Al Igtehad fi talab al jihad.

12- Al Fossol.

13- Al Tafsssеer Al Azeem.

14- Al Moqad'emat.

15- Kitab fi Mas'ealatil Sama'a.

16- Al Kawakeb Al Darary.

17- Ikhtissar Al Bayhaqy.

18- Al Ahkam Al Sohgra.

19- Al Ahkam Al Kobra.

20- Al Kabeer fil Ahkam.

21- Takhreej Ahadeeth Mojhtasar Ibn Al Hajib.

22- Sharh Tanbeeh.

23- Sharh Qeta'a min Saheeh Al Bokhary.

24- Fad; Yoom Arafa.

25- Al Ahkam Ala Abwab Al Tanbeeh.

26- Takhreej Ahadith Al Tanbeeh.

27- Alf Mosanaf fi Mazhab Al Shafe'ey.

28- Al Aqa'ed.

29- Joz'e fil Mahdey.

30- Bi'e Om'aht Al Awlad.

31- Botlan wad'e Al Jezya A'n Al Yahood.

In the Name of Allah All The Merciful All The Compassionate.

This is the Fitan and Malahim Book in the end of the lifetime; that the messenger of Allah told us. He ﷺ did mention the signals of the doom's day.

Abu Dawood said;

Othman bin Aby Sheeba said; Katheer bin Hisham said; Al Massoody said; Saaid bin Barada said; Aby Mossa Al Asha'arey said; the messenger of Allah said; This my nation is a compassionated nation, they have no punishment on the doom's day but Al Fitan (trials), earthquakes and killing in the lifetime.

قال أبو داود: قال رسول الله ﷺ : أمتي هذه أمة مرحومة ليس عليها عذاب في الآخرة عذابها في الدنيا الفتن والزلازل والقتل. (قلت: ضعيف وعلته: المسعودي وهو عبد الرحمن بن عبد الله بن عتبة بن عبد الله بن مسعود. صدوق اختلط ببغداد قلت: وقد روى عنه كثير بن هشام (ثقة) ببغداد.

We have mentioned the unseen-news of the messenger of Allah through our book "the prophets' stories." We saw some events, which happened in our time believing of what he ﷺ said.

Some news that were mentioned by the messenger of Allah that would happen:

A prophetic signal was that Aby Bakr would be Caliph of Moslem people after the messenger of Allah was; the saying of the messenger of Allah to that woman who said to her; come back to me tomorrow. She said; would you see if I didn't see you? He ﷺ said to her; you will find Aby Bakr. That was a proof that his prophetic signal got through. His sayingﷺ; you should follow the two after me" Aby Bakr and Omar."

The prophetic signal was that Moslem people would open Egypt:

The messenger of Allah said; when you open Egypt; be good with the Qibt people. Amr bin Al A'ass opened it in the time of Omar bin Al Khat'ab.

The prophetic signal was that the two states Persia and Rome would go away without coming back.

The messenger of Allah said; when Caesar die, no Caesar is after him. I swear by Allah! You will spend their treasures for the cause of Allah. That happened completely in the time of Aby Bakr, Omar, and Othman.

The prophetic signal was that Omar would be killed.

Huzayfa said; we were sitting withOmar bin Al Khat'ab he said; who memorizes the messenger of Allah ﷺ 's Hadith about Fitn'ah (Test) ? I said; me. Say. I said; that test is for the man in his family, money and in himself. The prayer, charity, enjoining on Ma'aroof and prohibition from Monkar expiate it. He said to I; no, I do not mean that kind of tests but that one which

surges such as the sea's weaves. I said; O the prince of the believers! There is a closed door between you and it. Woe unto you! Is it opened or broken? I said; it is broken. Omar said; that door will never be closed again.

A prophetic signal was to that the trial, which would harm Othman bin Af'an.

The messenger of Allah ﷺ said that Othman bin Af'an would be from the people of the Paradise for a trial that would harm him. There were many Ahadith that proved that.

A prophetic signal was to that Am'ar bin Yasser would be killed.

The news that said that is correct. Moreover, Al Khawarij who were killed by Aly bin Aby Talib was mentioned by Ahadith.

Definition of the messenger of Allah ﷺ of the period of the succession (Khilafa) was thirty years.

The succession after me will be thirty years and it will be a possession. This succession was thirty years from Aby Bakr to Al Hassen. In addition, Moa'aweya took it after that.

A signal to that Al Hassen will reconcile between two teams.

Aby Bakr said that he heard the messenger of Allah saying; This my son is a master. He will reconcile between two teams.

A prophetic signal to that Om Haram bint Malhan would be die in a marine battle.

The messenger of Allah said; there would be two teams in the sea's battle. That Om Haram would be in the first battle of them. It would be true in the year of 27 of the immigration year. When Moaweya got permission from Otham to get a battle so he got ride the sea. Om Mahram died in that battle. She was with the wife of Moaweya. When the messenger of Allah said; the first army will have a battle are in the paradise, Om Mahram said; would I with them O the messenger of Allah? He ﷺ said; Youa!.

A signal to that the Moslem army will reach to Al Sind and India:

The messenger of Allah said; there will be in that nation a mission to Al Sin and India.

Moslem people had a battle of Al Sind and India in the year of 44 of emigration in the Moaweya's ruling.

The great king Mahmoud bin Sabaktekeen the owner of Hgazna. He did great deeds. And fought the kings of Al Sind and china. There were a lot of Ahadith that said about those battles.

A prophetic signal to that Moslem people would fight Turkish people:

The messenger of Allah said; the Hour (the doom's day) will never start up till you fight Turkish people the owners of the small eyous and the red faces.

Ahmed said;

From the Hour's conditions is to fight a nation their faces are wide. The companions fought the Turkish people and defeated them. That Hadith indicated that the signals of the Hour's conditions are near. And there is a big fighting between Moslem people and the Turkish till the getting out of Ya'egoog and Ma'egoog.

A prophetic signal for what will be of charging the young men of the Moslem's matter

The messenger of Allah said;

The ruining of nation will be by the hands of the young men. Saaid bin Amr said; I saw the people of Marawan paid homage to yong men of so-and-so; (Bany Marawan) .

Aby Dawood said;

The messenger of Allah said;

Verily Allah started that matter with prophecy and mercy. And it will be powerful. It will be a kingdom and decay in that nation, they will allow the win, silk, and sexual intercourse and they will get money from it until they meet their Lord.

Aby Hurayrah said;

The messenger of Allah said;

There will be after the prophet the Caliphs they do with Qura'an. After them there will be kings kill men and collect money; there are three kinds of people; one who changes with his hand, one who changes with his tongue, and the other who changes with his heart.

The messenger of Allah said;

The prophets judged bany Israel. When as one of them died, one came after him and there is no prophet after me but there will be many caliphs.

Imam Ahmed said:

The messenger of Allah said;

Your fighting to people whose faces are wide is from the signals of the Doom's day Hour.

The companions fought them truly and defeated them. And that will be another war between the two teams again (those disbeliever people and Moslem people) till Ya'egoog and Ma'egoog go out.

And there are a lot of signals that happened after the time of the prophet.

A prophetic signal to what would happen of some boys holding the Moslems matters:

Ahmed mentioned Hadith that said;

The messenger of Allah said;

The ruining of my nation is by the hands of the boys. Allah curses them. If I want to describe them and to show their tribes, I would say.

Marawan – people paid homage to boys they are like the kings (that means they are straying).

Aby Dawwod said;

The messenger of Allah said;

Verily Allah started that religion with the mercy and prophecy. It will be a glory and sanctity. It will be after that ruling and the corruption in the nation.

Also, the messenger of Allah said;

It will be after the prophecy Caliphs doing with Qura'an and sun'ah; after Caliphs, there will be kings, kill and collect money. You must deny these bad deeds.

The messenger of Allah said;

Prophets judged bany Israel, when one prophet died, another represented him and there is no prophet after me, but a lot of Caliphs, the people asked the messenger of Allah;

What do you want to enjoin us to do?

He said;

Abide by the paying of the first one. By the first, give them their rights and ask Allah your rights..

A signal prophetic that there are twelve Caliphs will be from Quraysh:

The prophet said;

It will be twelve Caliphs from Quraysh.

After that it will be bad morals.

It does not mean that the Caliphate is successfully:

That does not mean that the Caliphate will be successfully, but in different time.

They were Aby Bakr, umar, Uthman and Aly. And there are others such as; umar bin Abd Al Azeez and others from Bany Al Ab'ass.

The rest will be in the last parts of the time and Al Mahdey will be one from them.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَوْنُ بْنُ عُمَارَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ جَدِّهِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ الْآيَاتُ بَعْدَ الْمِائَتَيْنِ *(ابن ماجة في الفتن برقم ٤٠٤٧) (أما عون هذا فهو ضعيف , و أما عبد الله بن المثنى صدوق كثير الخطأ) وبذلك فالحديث ضعيف وله شاهد أخبرنا الترمذي برقم (٢٢٦٩) أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَغْبَطَ أَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَقَرَ بِيَدِهِ فَقَالَ عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيهِ قَلَّ تُرَاثُهُ *(عبيد الله بن زحر (عندي: صدوق ما لم يخالف فيكون صدوق يهم: فقد ضعفه أحمد وقال ابن حبان: صدوق يخطيء قال البخاري: ثقة مقارب الحديث، وقال أحمد بن صالح: ثقة، وقال أبو زرعة الرازي، والنسائي : لا بأس به)

وقال ابن ماجة برقم (٤١٠٧) حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَغْبَطَ النَّاسِ عِنْدِي مُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنْ صَلَاةٍ غَامِضٌ فِي النَّاسِ لَا يُؤْبَهُ لَهُ كَانَ رِزْقُهُ كَفَافًا وَصَبَرَ عَلَيْهِ عَجِلَتْ مَنِيَّتُهُ وَقَلَّ تُرَاثُهُ وَقَلَّتْ بَوَاكِيهِ * (صدقة بن عبد الله عندي مقبول، فقد ضعفه أحمد والبخاري وابن معين وقال عنه إمام الجرح والتعديل أبو حاتم الرازي: محله الصدق، ووثقه دحيم وقال عنه أحمد بن صالح: ما به بأس) أما أيوب (مجهول) فالحديث مع الحديث الأول وما سيأتي يكون جيدا (وهو ما فوق الحسن لغيره ودون الحسن لذاته)

وقال أحمد برقم (٢١١٧٣) حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عُبَيْدِ اللَّهِ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَغْبَطَ النَّاسِ عِنْدِي عَبْدٌ مُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنْ صَلَاةٍ أَطَاعَ رَبَّهُ وَأَحْسَنَ عِبَادَتَهُ فِي السِّرِّ وَكَانَ

غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ عَيْشُهُ كَفَافًا وَكَانَ عَيْشُهُ كَفَافًا قَالَ وَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَنْقُرُ بِأُصْبُعَيْهِ وَكَانَ عَيْشُهُ كَفَافًا وَكَانَ عَيْشُهُ كَفَافًا فَعُجِّلَتْ مَنِيَّتُهُ وَقَلَّتْ بَوَاكِيهِ وَقَلَّ تُرَاثُهُ قَالَ أَبمو عَبْد الرَّحْمَنِ سَأَلْتُ أَبِي قُلْتُ مَا تُرَاثُهُ قَالَ مِيرَاثُهُ حَدَّثَنَا أَسْوَدُ حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنْ أَبِي الْمُهَلَّبِ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ فَذَكَرَ الْحَدِيثَ وَنَقَرَ بِيَدِهِ * (أما الليث فذاك صدوق اختلط فقد توبع فبرأ ، وأما القاسم فهو عندي مستقيم لا بأس به إذا حدث عنه ثقة "وهذا قولي بعد قول إمامهم أبو حاتم" فقد حدث عنه عبيد الله بن أبي مليكة ثقة) وبالجملة فالحديث جيد الإسناد.

The best periods are the periods of the messenger of Allah:

Al Bokhary said;

The messenger of Allah said;

The best periods are mine. Imran said I do not see actually if there are two or three periods or not.

Mentioning the year of the five hundreds years.

The messenger of Allah said;

I prefer for my nation to rescue at its Lord to be post pone a half day.

It was said to Saad;

How much is that half-day?

He replied:

It is Five hundreds years.

It is not true that the messenger of Allah limited particular times before the Hour:

There is no limited time that the messenger of Allah mentioned and there is no proof that there is no one will be on the earth before the Hour for one thousands of years.

Mentioning the news that said about the fire of Al Hijaz land:

The messenger of Allah said;

The Hour will never be till a fire will get out from the Land of Al hijaz

That fire happened in 654 of Immigration for one month.

The history proofed that fire had been for one month. Till the people in Basra say the necks of the camels in the dark by that fire in Al Medina.

Mentioning the absent news:

فال ألإمام أحمد في مسنده برقم ط دار الحديث القاهرة (جزء ١٦) ٢٢٧٨٦ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ حَدَّثَنَا عِلْبَاءُ بْنُ أَحْمَرَ الْيَشْكُرِيُّ حَدَّثَنَا أَبُو زَيْدٍ الْأَنْصَارِيُّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ ثُمَّ نَزَلَ فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلَّى الْعَصْرَ فَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى غَابَتِ الشَّمْسُ فَحَدَّثَنَا بِمَا كَانَ وَمَا هُوَ كَائِنٌ فَأَعْلَمُنَا أَحْفَظُنَا *في النسخة التي بين يدي ط الكتب الثقافي الأزهر القاهرة (عروة بن ثابت) والصحيح هو : كما هو أعلاه و(عليان بن أحمد البكري) !!! فليس هناك أخد بهذا الاسم .. والصحيح كما هو أعلاه.. قلت : والحمد لله على أنه نسبه للإمام أحمد ولم يقل الإمام محمود!!

Al Imam Ahmed said:

The messenger of Allah prayed one morning and escalating the pulpit and had an oration for the companions till the noon. He got down the pulpit and prayed the noon prayer and got up the pulpit and had an oration till the afternoon prayer. So he got down the pulpit and prayed the afternoon prayer; Till the sun sat off.

prophetic signals to the past events and the future ones till the Hour:

ومسلم في كتاب الفتن ٣٧٠٢ و ذكره أبو داود في الفتن والملاحم حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَائِمًا فَمَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَهُ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابُهُ هَؤُلَاءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَآهُ عَرَفَهُ * (صحيح)

Moslem and Aby Dawood said;

Huzayf'ah said;

The messenger of Allah stood among us saying everything about the events till the Hour. That is memorized by all and forgotten by some.

The testament of Huzayf'a for some sayings of the messenger of Allah to him and there is no longer time for the lifetime:

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيمَا قَالَ أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهِبْنَا فَكَانَ فِيمَا قَالَ أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلَا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلَا وَإِنَّ مِنْهُمُ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ أَلَا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ أَلَا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنُ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمُ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلَا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلَا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ أَلَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ حُذَيْفَةَ وَأَبِي مَرْيَمَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَذَكَرُوا أَنَّ النَّبِيَّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ

حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * (قلت : هذا السند ضعيف لضعف : علي بن يزيد بن جدعان) وكذا بعلته رواه أحمد وابن ماجة ولكن ليس كله له شواهد التي عند مسلم غير الذي تحته خط فقط والحديث برقم٤٩٢٥ الذي قال فيه: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ وَفِي حَدِيثِ ابْنِ بَشَّارٍ لِيَنْظُرَ كَيْفَ تَعْمَلُونَ *

The messenger of Allah prayed the afternoon *prayer after he had finished the prayer he had an oration for us till the sun sat off.*

He did not leave any thing but he said to us saying;

O the people;

Verily the lifetime is green lovely and Allah made you responsible for what you possess. Beware of lifetime and the women. The sun is about to go away and there is no long time of the life time but such like the rest of the time of setting off that sun now.

Israeli-narrations have no basics that limited the particular time for ending the lifetime:

All the proofs that the Book-People show that the Hour-Day (the doom's day) is about thousands and hundreds youars; is not true.

Allah knows the time no one else.

Allah the Glorified said;

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾ ﴾

(النازعات ٠٤٢-٠٤٦)

They ask thee about the Hour, 'When will be its appointed time?'

Wherein art thou (concerned) with the declaration thereof?

With thy Lord is the Limit fixed therefor.

Thou art but a Warner for such as fear it.

The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ ﴾

(الأعراف ١٨٧-١٨٨)

They ask thee about the (final) Hour, when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: say: "The knowledge thereof is with Allah (alone), but most men know not."

Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a Warner, and a bringer of glad tidings to those who have faith."

It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

No aid can they give them, nor can they aid themselves!

If you call them to guidance, they will not obey: for you it is the same whether you call them or you hold your peace!

It is about time for the Hour:

﴿ أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ۝١ يُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ۝٢ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ۝٣ خَلَقَ ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۝٤ وَٱلْأَنْعَـٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَـٰفِعُ وَمِنْهَا تَأْكُلُونَ ۝٥ ﴾ (النحل ١٠٠-٥٠٠)

(Inevitably) cometh (to pass) the Command of Allah: seek you not then to hasten it: glory to Him, and far is He above having the partners they ascribe unto Him!

He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying) "Warn (Man) that there is no god but I: so do your duty unto Me."

He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!

He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

And cattle He has created for you (men): from them you derive warmth, and numerous benefits, and of their (meat) you eat.

And you have a sense of pride and beauty in them as you drive them home in the evening, and as you lead them forth to pasture in the morning.

Allah the Glorified said;

﴿ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾ ﴾ (الشورى ٠١٨-٠٢٠)

Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has Power and can carry out His Will.

To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them

(at once). But verily the wrong-doers will have a grievous Penalty.

Thou wilt see the wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

What! do they say, "He has forged a falsehood against Allah?" But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words: For He knows well the secrets of **all hearts.**

He is the One that accepts repentance from His ***Servants and*** *forgives sins: and He knows all that you do.*

And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty.

Moslem one is assembled with whom he loves:

One asked the messenger of Allah saying;

When is the Hour?

The messenger of Allah said;

What have you been preparing for it?

He said;

I prepared nothing great but I love Allah and his messenger only.

The messenger of Allah said;

You are with whom you do love.

Who dies his doom's day is done:

The messenger of Allah said that after one hundred year and that boy will never die till you reach the hour.

The meaning is that you die and your hour is done.

The unknown keys are five; no one knows them but Allah:

Allah the glorified said;

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾ ﴾ (لقمان ٣٤٠)

Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow; nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

The messenger of Allah does not know the time of the Hour:

When Gebriel came in the shape of a Bedouin man, asked the messenger of Allah about the Hour. So the messenger of Allah said;

The asked-one is not more knowing than the asker one.

Al Fitan section

Al Bukhary said;

Huzay'fah said;

The people would ask the messenger of Allah about the goodness and I would ask him about the badness fearing of falling into it.

I said;

O the messenger of Allah;

We were in pre-Islam time, and evil that we had lived in it, and Allah sent you and we now live in goodness, is there an evil after that goodness?

The messenger of Allah said;

Youa.

There shall be a group of nation guide with non-guidance of mine. I asked;

Is there after that goodness?

He said;

Heralds on the fire's doors whosoever obeyoud them, they will throw him.

Returning Islam strange as it came strange:

The messenger of Allah said;

Islam has come strange and it will be come back strange.

The separation of the nations:

The Jews separated into seventy three teams.

A prophetic signal says that Fitan will separate the nation:

The messenger of Allah said;

The Jews differentiated for seventy one teams, all of them are into fire but one into Paradise. The Christians differentiated for seventy two teams; all of them are into fire but one into Paradise. I swear by Allah that my nation will differentiate for seventy three teams, all of them into fire but one into Paradise.

When they asked him about that saved team, he said;

The group.

My nation will never assemble for a misguidance:

Anass bin Malik said;

I heard the messenger of Allah saying;

Verily my nation will never assemble for a misguidance. If you see

that difference, you should follow the majority.

٣٩٤٠ حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ السَّلَامِيُّ حَدَّثَنِي أَبُو خَلَفٍ الْأَعْمَى قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ فَإِذَا رَأَيْتُمْ اخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ * رواه ابن ماجة قلت: (وهو ضعيف جدا جداً .. شيخ ابن ماجة العباس: صدوق يخطىء ، معان بن رفاعة لين الحديث كثير الإرسال ، خلف الأعمى كذاب) وبالمناسبة فإن السواد الأعظم لم يأمر به أحد من الصحابة المعتبرين ولم يأمر به الله ولا رسوله بل السواد الأعظم شاء الله أن تكون الضلالة من نصيبهم وقال في شأن الأقلية : إلا الذين آمنوا وعملوا الصالحات و قليلٌ ما هم وقول النبي صلى الله عليه وسلم عن الجماعة من كان معه الحق.وإن كنت وحدك .. فتأمل حتى لا تغتر بالعدد الغالب ففيهم الأمر العائب..

The permission for isolation of the people when the time is not good:

Hozayfah said;

The messenger of Allah said to me;

If you had no the right group, you should isolate all the teams, and do not pay an interest for the public people.

The prohibition from washing death:

Aby Hurayrah said;

The messenger of Allah said;

When the man dies, his deed is over but three; a useful knowledge, or continual charity or a pious son (or daughter) call Allah for him.

Aby Hurayrah said;

The messenger of Allah said;

Moslem narrated that Anass said; the messenger of Allah said; no one of you wishes death for a harm that reveals upon him. If it is inevitable, he should say; Allahom'a ihyouny makanat al hayat khayran ly. Watawaf'any iza kanat al wafat khayran ly. He said also that the messenger of Allah ﷺ said; no one of you wishes death, when the death comes to one of you, his deed is cut off, nothing gives more to the age's believer but the goodness.

عن أنس ﷺ قال : قال رسول ﷺ " لا يتمنين أحدكم الموت لضر أصابه, فإن كان لابد فاعلاً فليقل : اللهم أحيني ما كانت الحياة خير لي وتوفني ما كانت الوفاة خيراً لي "

No one wishes the death, if he is good; he will do more, if he is bad, he might ask Allah forgiving. (**Al Bokhary reported it.**)

Al Baz'ar said; the messenger of Allah said; do not wish death, the horror of getting up is hard.

Raising up the knowledge after the scholars' death:

وعن عبد الله بن عمر بن العاص قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن الله لا يقبض العلم انتزاعا ينتزعه من الناس، ولكن يقبض العلم بقبض العلماء حتى إذا لم يبقى عالما اتخذ الناس رؤوسا جهالا فسئلوا فأفتوا بغير علم فضلوا وأضلوا. (متفق عليه)

It was narrated by Abd Allah bin Amr bin Al A'ass said: I heard The messenger of Allah ﷺ saying: 'Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. The people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray." [It is agreed upon]

It would be a particular of my nation on the right way; the messenger of Allah said that.

A prophetic signals that Allah will send for that nation for each one hundred year the one who renew her religion:

Aby Hurayrah said;

The messenger of Allah said;

Allah will send for that nation for each one hundred year the one who renew her religion.

Some signals of the Hour-Time of the doom's day that were mentioned by the messenger of Allah:

٤٨٢٥ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ لَا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ فَذَكَرَ بِمِثْلِهِ * (رواه مسلم في صحيحه)

Moslem narrate that the messenger of Allah said;

I am going to say to you Hadith, there is no one will say it to you after me.

I hear from the messenger of Allah saying;

The signals of the Hour – time of the doom's day are; the knowledge is risen up; the ignorance appears, the fornication is going to break out, the wine is drunk and the men go to end till one man will have fifty women.

Raising up the knowledge from the people in the last period:

٦٥٣٨ حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عُبَيْدُاللَّهِ بْنُ مُوسَى عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ قَالَ كُنْتُ مَعَ عَبْدِاللَّهِ وَأَبِي مُوسَى فَقَالَا قَالَ النَّبِيُّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ وَيُرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ وَالْهَرْجُ الْقَتْلُ *البخاري

The messenger of Allah said;

Among the time of the Hour; days the knowledge is risen up, the ignorance is getting down and the killing will spread.

فيقول الله عز وجل : وعزتي و جلالي ، وكبريائي وعظمتي : لأخرجن منها من قال : لا إله إلا الله .

Allah says: I swear by my Jalal (My Loftiness) and My Glory and proud, that I am going to make come out of fire people who said 'There is no god but Allah'

This proves that "there is no god but Allah" only is the rescuer after punishment or not as Allah sees.

Mentioning some evils happen in the last period:

There are some in out time.

A prophetic signal for some evils:

٤٠٠٩ حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو أَيُّوبَ عَنِ ابْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشَا فِيهِمُ الطَّاعُونُ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمِ الَّذِينَ مَضَوْا وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَئُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ * رواه ابن ماجة (قلت : ضعيف: وطامته ابن أبي مالك واسمه : خالد بن يزيد بن عبد الرحمن)

O the people of Mohajereen; five things; I ask Allah to let you reach them; the fornication leads to pains and plague, if they have a shortening the measure, they will face black years, if they prevents the alms, the governor will be wrong with them, if they do not obey Allah and his messenger, Allah makes the wrongful deeds among themselves. ***(جعل الله بأسهم بينهم شديد)***

٢١٣٦ حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِذَا فَعَلَتْ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ فَقِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ إِذَا كَانَ الْمَغْنَمُ دُوَلًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَغْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّ أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَا أَبَاهُ وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشُرِبَتِ الْخُمُورُ وَلُبِسَ الْحَرِيرُ وَاتُّخِذَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ أَوْ خَسْفًا وَمَسْخًا قَالَ أَبمو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ وَالْفَرَجُ بْنُ فَضَالَةَ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ وَضَعَّفَهُ مِنْ قِبَلِ حِفْظِهِ وَقَدْ رَوَاهُ عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ *رواه الترمذي (قلت : ضعيف بسبب : الفرج بن فضالة (منكر الحديث) ولم أجد له ما يشهد له على وجه التمام)

The messenger of Allah said;

If my nation does have fifteen things, the punishment spreads among them. If the plunder is for some kinds of people not for the people of its owner, if the faithfulness is a damage, if the man obeyoud his wife and disobeyoud his mother, if the man is good with his friend and bad with his father, if the sound is loud in the mosques, if the leader of the people is the worst one, if the one is honored to avoid his evil, if the wine is drunk, if silk is put on, if the some people get the singer-women and music and if the last of this nation curses the first of this nation; you should wait for red wind and metamorphosis.

Al Termezey said;

٢١٨٧ حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِذَا مَشَتْ أُمَّتِي بِالْمُطَيْطِيَاءِ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ فَارِسَ وَالرُّومِ سُلِّطَ شِرَارُهَا عَلَى خِيَارِهَا قَالَ أَبمو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَعِيلَ الْوَاسِطِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَا يُعْرَفُ لِحَدِيثِ أَبِي مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أَصْلٌ إِنَّمَا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ
*الترمذي (قلت : صحيح والعلة في الرواية بالسند الأول بسبب : موسى بن عبيدة ضعيف.. أما رواية "يحيى بن سعيد صحيحة"))

If my nation people walk strutingly, and the kings of Rome serve them; Allah sets up as absolute bad masters to rule them.

The messenger of Allah said;

We are the last first people; we are the first people who come into Paradise.

Moslem narrated it.

We are the last first people; we are the first people who come into Paradise.

The paradise is prohibited from the prophets till I come into it.

Gebrail came to me showed me the door of the paradise that my nation will come into it, and Aby Bakr is the first one who will come into the paradise.

The messenger of Allah said;

Allah the Glorified will say to the messenger of Allah;

Make the people who have no settlement on the right door and they participate the people for the other doors.

The Moslem people who are from the Prayer people, will come into the paradise' prayer door. The Moslem people who are from the fasting-people, will come into the paradise' fasting door.

It was narrated by Aby Huryirah: The messenger of Allah ﷺ said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except Seyam(the fasting) which is (exclusively) for Me, and I (Alone) will reward for it,' Fasting is a shield. When anyone of you is observing fast on a day, lie should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing faster is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Lord."

[Al Bokhary and Moslem narrated it]

In another narration at Moslem: Each deed of Ibn Adam is going to double fold to seven hundreds double but the fasting it is for Mine (Allah's) and I do reward for it, he (Ibn Adam) leaves off his desire and his food from Me. For fasting one two delights, when he has breakfast and when he meets his Lord , his mouth's smell at Allah is better than Musk smell.

Al Termezey said;

عن أبي هريرة ﵁ قال: قال النبي ﷺ : " يدخل الفقـراء الجنـة قبـل الأغنيـاء بخمسمائة عام " • رواه الترمذي

From Aby Horayrah said: The messenger of Allah ﷺ said: The poor people will come into the Paradise before the rich people for five hundreds of years.

The messenger of Allah ﷺ said: I stood by the Paradise door, I found the public indigent people, and the owners of riches are imprisoned but the owners of fire were ordered to be taken to the fire. It is agreed upon

وعن ابن عَبَّاسٍ ، وعمْرَانَ بن الحُصَيْن ، رضي اللَّه عنهم ، عن النبيِّ ﷺ قال:
« اطَّلَعْتُ في الجَنَّة فَرَأَيْت أَكْثَرَ أَهلِهَا الفُقَرَاءَ . وَاطَّلَعْتُ في النارِ فرأيت أكثر أهلها النِّساءَ » متفقٌ عليه . من رواية ابن عباس .

From Ibn Abbass and Emran bin Hoss'ayn said: The messenger of Allah ﷺ said: I saw at the people of Paradise, I found the most of them from the poor people, and I saw at Fire I saw the most of them are women. It is agreed upon.

That Hadith shows that the poor people have got good luck at the doom's day if they do their own best to worship Allah as He wants.

Aby Horayra said: The messenger of Allah ﷺ said: The most telling truth of a poem is a word was said by Labid: Everything is null ruined but Allah.

The messenger of Allah said;

The Hour of the doom's day will never come about till the people proud in the mosques.

Imam Ahmed said;

The messenger of Allah said;

Chapter

Mentioning Mahdy:

One of the Caliphs said;

We are not with the people who say that Al Mahdy will get out from cellar, but will say by the texts that were from the messenger of Allah.

Some proofs that indicate Al Mahdy:

Ahmed said;

The messenger of Allah said;

Even if there would be for the Hour of the doom's day one day only; a man will come out from us will fill the lifetime with justice after wrongfulness.

The messenger of Allah said;

Al Mahdy is from us the people of the Home.

Abd Allah bin Masood said; the messenger of Allah said; the lifetime does not go out, till one of my family will get out filling the earth justice.

The end of Al Daj'al: Aby Hurayrah said; the messenger of Allah ﷺ said; the faith is from Youmen and the unbelief is from the east. The antichrist will come from the east going to Medina, but he will never go to it. The angels will make him out of it to Al Sham, and he will be killed there.

The description of Al Mahdey at the people of Sunnah:

He is from the mohammed's home.

He is from the sons of Fatima.

His name is as the prophet's name.

His father's name is as the prophet's father name.

He possesses for seven years.

He will fill the earth of justice.

All the populations will be content upon him.

The hearts' people of Mohammed will be full of blessing.

The heaven will send its blessings for all kinds of people.

The money will be so much that it will be piled and not accounted.

Issa bin Merriam will get down and prays after him.

He will fight the Roman people for three days, and he will defeat them.

The messenger of Allah said; the lifetime does not go out, till one of my family will get out filling the earth justice.

The end of Al Daj'al: Aby Hurayrah said; the messenger of Allah ﷺ said; the faith is from Youmen and the unbelief is from the east. The

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He will fight the Roman people for three days, and he will defeat them.

1- **We said before that** The Hidden Polytheism; is one of more danger than antichrist. Aby Saaid Al Khodarey said; the messenger

of Allah ﷺ went out to us while we were mentioning antichrist. The messenger of Allah said; do I tell you about the more danger than the antichrist. We said; but Youa O the messenger of Allah. He ﷺ said; the hidden polytheism.

2- The misguide Imams:

The messenger of Allah ﷺ said; the thing that I fear more not only Ad'aj'al but the misguiding Imams.

Putting up of Issa:

After getting out of the cursed antichrist, Issa ﷺ will put up. That putting up is sound and true. In addition, the people who said that is not true, they said false. Because they proved with what is not true. Issa will never put up as a new prophet but he will follow the message of Mohammedﷺ.

The proof of Issa's putting up:

Aby Hurayrah said; the messenger of Allah said; I swear by my soul is in his had, that Issa is about to put up. He will break the cross, kill the peg and cancel the taxes until the money will be more and more till the one prostration will be better than the lifetime and what is in it.

He will cancel the religion of the Christian people.

He will never accept the taxes, but he will never accept any thing but Islam only or killing.

The money will be more and more for the justice.

Another narration that says; the messenger of Allah said; how will you do when Issa bin Marriam put up among of you? He will judge by Islam and my Sunnah.

The description of Issa:

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

He is red-white face. He will fight the people for Islam. He will kill the peg and break the cross. He will stay for forty years. In addition, he will die and the Moslem people will pray upon him.

Where will Christ get down?

Ibn Sama'an said; Allah the Glorified will send Christ bin Marriam, he will get down at Al Manarah Al Bayd'aa in the east of Damascus.

The blockade:

Jabir said; the messenger of Allah said; the Moslem people escape to Al Dokh'an Mountain in Al Sham. The antichrist will blockade them till they will be exhausted. Issa bin Marrian will say; O the people; why do not you fight that man? They reply that he is from Jinn.

They will have a very much starvation, till they burn their strings to eat. They hear a sound saying three times; the succor has come to you. They say; that a voice of a satisfied man.

Ya'egoog and Ma'egoog:

They are two tribes. They are from Ibn Adam, if they are sent they will corrupt. When Allah the Glorified say to Adam on the doom's day; O Adam! Adam replies; Here I am at your service! Allah say; get out the peole of fire to go to it. He will ask about the numbers. Allah will say; from one thousand you get out into fire nine hundred and ninety nine!! The messenger of Allah said; one of you to the paradise and the others from Ya'egoog and Ma'egoog.

There is no sound Hadith that says; Adam had a dream so his sperm mixed with a dust and the Ya'egoog and Ma'egoog got out of that!!! it is not true.

The Turkish people are from Ya'egoog and Ma'egoog. Qatadah said that they twenty two tribes Zy Al Qarnayn buit the dam on the twenty one tribes of them and one was out for fighting.

Their faces are wide their eyous are small and long hair

There is no sound Hadith says about their own numbers but we knew that they are plenty.

Allah the Glorified said about them;

٤٠٧٢ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ فَلَمَّا رَآهُمُ النَّبِيُّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ اغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ قَالَ فَقُلْتُ مَا نَزَالُ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ فَقَالَ إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَإِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ فَيَسْأَلُونَ الْخَيْرَ فَلَا يُعْطَوْنَهُ فَيُقَاتِلُونَ فَيُنْصَرُونَ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي فَيَمْلَؤُهَا قِسْطًا كَمَا مَلَئُوهَا جَوْرًا فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ *.

(رواه ابن ماجة في سننه)

(قلت: يزيد بن أبي زياد ضعيف)

The messenger of Allah said;

Allah did prefer for us, the people of the Home, the hereafter to the lifetime. My sons will face afflictions and there are people of the black flags will come from the east to fight the wrong people. Till one from my home will come out to fill the earth justice after it will have filled with wrong. You should homage even if you go on your hands and feet upon snow.

That is a signal for Bany Al Ab'ass *as we said before.*

Ibn Maja said;

٤٠٧٤ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ يُوسُفَ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ كُلُّهُمُ ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ فَقَالَ فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلْجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ *

(ابن ماجة)

(قلت سنده جيد)

The messenger of Allah said;

There is a fight at your treasure all of them are three of Caliph's sons. When you see that Al Mahdey you should homage him.

Al Mahdey at Shiah

That sect believes that Al Mahdey is the twelfth Imam. They believe that he is into a vault. He entered it in the year of 256 of immigration they call his 'the owner of the Time!!'

Whosoever reads about Al Mahdey, he will find himself reading a mere myth!! It relies upon mistakes and superstition!! Imam Mossa bin Ja'afar was asked about a verse:

﴿ أَلَمْ تَرَوْا أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ ﴾ (لقمان ٢٠)

Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yout there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book. To enlighten them!

He replied that is the absent Imam.

Why has he been named 'Mahdey'?

Al Sheia named him Al Mahdey because he will guide a group of people from Jews and there is a relationship between Al Sheia and the Jews people.

Ka'ab Al Ahbar said; he is named this named because he will be guided to Torah between Al Sham Mountains. That is narrated by Sheia.

Al Khidr and the absent Imam: Al Sheia spreads for an idea that Al Khidr and Ilyass. They made the life of Al Khidr a particular profession; that is to entertain Al Mahdey.

The ambassadors of Al Mahdey to Sheia :

Al Sheis claim that Mohammed Al Mahdey was born in 18th Sha'aban 256 he entered a cellar 256 they claimed that there are four men were responsible for the signatures.

The signs of Al Mahdey appearance:

Shiea think that there are two signs; the private sign and the general sign. The private one is for Allah alone and no one has the right for it. They say;

If it comes Allah will say to him; get out O the close to Allah to fight the enemy of Allah.

Al Mahdey has a sword, when the time comes; Allah will call him to get out fighting with that sword.

Gebreil will come to Al Mahdey saying to him; what makes you stay here?

He will say to Gabriel; O the servant of Allah! I stay here till the evening the sun is hot, Gabriel laugh then he knows that is Gabriel so he comes to greet him.

One of their scholars says; Al Mahdey will stand up between Al Rokn and al maqam, crying; o the companionship! Come one and follow me. All the people will hear him in the markets, homes and the sleepers. Saying to them;

O the people! Whosoever wants to look at Adam and his son, that me.

O the people whosoever wants to look at Abraham and his son Ismaeil that is me.

O the people whosoever wants to look at Issa and Shameoon, that is me.

O the people whosoever wants to look at Mohammed and Aly, that me.

He will recite all the heaven books!!!

From the superstitions of Sheia that they say that Al Mahdey will kill the Devil. When they described;

You are left to the known time..

They said;

The known time is getting out Al Mahdey.

From the superstitions:

Al Mahdey will break down Al K'abaa.

We wait for getting down Al Mahdey to set free the people from the wrongful, but Shiea say that he will start with breaking down Kaaba!!!!

From the superstitions they said;

He will carry the sword for eight months, killing Moslems of Sunnah. One of them said; that he will kill five hundreds of Quraysh people by six times!!!

From the superstitions they said; he will kill every one from Quraysh. He will kill so much that the people will say that he is not from the family of Mohammed.

Aly said that one of us will get out fighting the Arab and the people will say; if he was from the family of Mohammed. He would mercy us.

We said before that Al Daj'al is very evil and we said; the messenger of Allah ﷺ said; do seek refuge with Allah from the tomb's punishment, do seek refuge with Allah from the punishment of inferno, do seek refuge with Allah from antichrist's affliction and do seek refuge with Allah from the affliction of life and death.

Zayd bin Al Arq'am said; the messenger of Allah ﷺ said; Alla'hom'a in'y Ae'oozo bika minl Ajz wal kasal, waljobn wal bokhl wal hiram wa A'azabil qabr wafitnata ad'aj'al allahom'a aati nafsy taqwaha wa zak'eha anta khayro man zak'aha ant'a waly'oha wa mawlaha al'ahom'a in'y a'aozo bika min Elm la yanf'a wa min qalb la yakhsh'a wa min nafsin la tashb'a wa min d'awah la yostajaba laha.

A'esha said; the messenger of Allah ﷺ said; Al'ahom'a in'y Aaozo bika min al kasal wal hirami wal ma'etham wal mahgram wa min fitnata alqabry wa A'azab Al qabr wa min fitnata an'ar wa Azaban'arwa min shar fitnata al hgina wa Aaozo bika min fitnata al faqr wa A'aozo bika min fitnati al maseeh ad'aj'al allahoma ihgsil khatayaya bil ma'a wal thalj wal barad wa naqi qalby min al khataya kama yonaq'a ath'awbil aby'ady min ad'anass wa ba'ed bayny wa bayn khatayay kama ba'ato bayna al mashriqi wal mahgrib.

The big signals approach to the doom's day. Reading the news of doom's day and the signals male the people improve their own deeds for Allah and vice verse.

The companions would teach their children for the signals of the doom's day. Generation by generation taught their children to be ware of the doom's day.

Asking Allah the glorified the refugee from the evil of antichrist at every end of the prayer is duty.

Moslem narrated in his own sound book, that Ibn Ab'ass said; the messenger of Allah ﷺ would teach them the next supplication as he would teach them the Sura of Qura'an. Saying to them; say 'Allahom'a In'y A'eoozo bika min Azaba jahan'am wa A'eoozo bika min Azabil Qabr wa A'eoozo bika min fit'natil maseehi'd'ajal wa A'eoozo bika min fit'natil mahya wal mamat.'

Moslem bin Al Haj'aj said; I knew that Tawooss asked his son; have you supplicated that supplication? He replied; no. he ordered him re-pray that prayer. He saw that supplication is duty, saying that unless the prayer says this supplication in the end of his prayer, his prayer is null.

Aby Hurayrah said; the messenger of Allah ﷺ said; When one of you Tashah'ada (said the greetings) he must ask refugee with Allah from four things; punishment of inferno, punishment of the tomb, trial of life and death and the antichrist.

Ibn Hazm saw that is imposed upon every Moslem. For this, I had collected the information and arranged this book to be among the hands of the dear brothers asking Allah the Glorified to get us the benefit with it. his existence is true. That person is created by Allah to test his peoples he has great miracles such as revive the death, by the order of Allah. He has the fire and the paradise by the order of Allah; he has the ability of falling down the rains down by the ability of Allah and many abilities that Allah gives him to test his peoples throughout the world.

The people who will follow him are not believers but the worst kinds of people. Therefore, the prophets would seek refuge with Allah the Glorified from the antichrist.

Nevertheless, he cannot remove the word; which was written, between his two eyous, then how these idols believe in him. Nevertheless, the believers will never believe in him however, he does with his miracles.

What is the wise of non-mention the antichrist in Qura'an? The question is famous among many people Ibn Hajar replied it saying; Allah the Glorified.

Abd Allah bin Mae'oos said; the hour of doom's day will never happen until the inheritance is not divided. He pointed with his finger towards Al Sham saying; an enemy will assemble against Moslem people and the Moslem people will assemble against them. Moslem people will stipulate that they will never come back until they get victor. The fight will be hard, until the night comes. There are three times will be as the first day for three days. One fourth day, the all people of Islam will go out to fight with their

brothers. Allah will make the victor role for the disbelievers. There is no Moslem people will be alive but for each one hundred will be one only will be alive. As long as they will be this, their a voice will say; antichrist!! The messenger of Allah said; I know every one of them their names and their horses.

Aby Bakr said; the messenger of Allah ﷺ said; the antichrist will come out from an east-land is called Kharasan; he will be followed by a group of people their faces are like shields of hammers.

When one of the followers of their Imam Aba Ja'afar asking him; is that Mahdey will be like Mohammedﷺ? He replied; no, he will never like him. Mohammed judged by Qura'an and he did endear himself to them but Mahdey will kill and that is by the order of a book with him.

Al Mahdey crosses Aby Bakr and Omar!!!!!!

Al Sheia said; he will get into Al Median and Mecca coming into the room that is the tomb of the messenger of Allah and his two companions. He will break down that tomb and he will get out both of them and crosses them!!!!!!!!

From their superstitions, also, their own revenge of A'esha who said that their Mahdey will get out to slash A'esha and revenge for his grandfather, Mohammedﷺ, that is from the worst their superstitions!!!!

There is a good relation between Al Sheia and the Jews. They claim that their own Mahdey will establish temple of Suleiman. He will get out from cave of Antakeya and he will get out Al Zaboor from Tabareya lake. He

will go to Orshaleem to establish it that will be after he has broken down K'abaa. We have just known that Al Sheia are corrupted people and that man that they claim that he will get out, we ask Allah to make not get out, if he is as they say; will follow the Jews religion. The messenger of Allah said; my nation will separate into more than seventy sects all of them in the fire but one only in the paradise; that will behave what I do and my companions.

All the narrations of Al Shiea are described with blood and killing only to Moslem people.

Who is Al Mahdey at Moslem people not Al Sheia?

Abd Allah bin Masood said; the messenger of Allah said; the lifetime does not go out, till one of my family will get out filling the earth justice.

The end of Al Daj'al: Aby Hurayrah said; the messenger of Allah ﷺ said; the faith is from Youmen and the unbelief is from the east. The antichrist will come from the east going to Medina, but he will never go to it. The angels will make him out of it to Al Sham, and he will be killed there.

The description of Al Mahdey at the people of Sunnah:

He is from the mohammed's home.

He is from the sons of Fatima.

His name is as the prophet's name.

His father's name is as the prophet's father name.

He possesses for seven years.

He will fill the earth of justice.

All the populations will be content upon him.

The hearts' people of Mohammed will be full of blessing.

The heaven will send its blessings for all kinds of people.

The money will be so much that it will be piled and not accounted.

Issa bin Merriam will get down and prays after him.

He will fight the Roman people for three days, and he will defeat them.

Mentioning some sorts of afflictions that had been done:

Al Bokhary said;

Zaynab said;

The messenger of Allah walked up saying;

There is no God but Allah, the woe to the Arab for an evil has been approached today. There is an opening of filling up of Ya'egoog and Ma'egoog.

It was narrated by Al Naw'ass bin Sama'an said: One morning The messenger of Allah ﷺ mademention of Al Daj'al one morning, and he described him to be insignificant and at the same time described him so

significant that we thought hewas on the date-palm trees (i.e., nearby). When we went to him (the Prophetﷺ) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O The messenger of Allah ﷺ, you made a mention of Al Daj'al in the morning. Sometimes you describe him to be insignificant and sometimes very important. Webegan to think as if he were present on the date-palm trees." Thereupon he said, "I harbour fear in regard to you in respect of so many other things besidesAl Daj'al If he appears while I am still in your midst, I will face him and refute his false arguments, but if he appears in my absence, everyone must face him and refute his false claims, and Allah will take care of every Moslem on my behalf and safeguard him against his evil. Al Daj'al is a young man with very curly hair with one eyou protruding (with which he cannot see). I compare (his appearance) to that of Abd Al Oz'a bin Qat'an. He who amongst you survives to see him, should recite over him the opening Verses of Surat Al-Kahf. He will appear on the way between Syria and Iraq and will spread mischief right and left. O Servant of Allah! Remain adhered to the truth." We asked: "O The messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O The messenger of Allah! Will one day's Salatt (prayer) suffice for the Salatt of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salatt." We said: "O The messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command

command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send Jesus, son of Miriam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyoud and placing his hands on the wings of two angels. When he will lower his head, there Would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his smell will die and his smell will reach as far as he will be able to see. He will then search for Al Daj'al until he will catch hold of him at the gate (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to I'ssa son of Miriam, and he will wipe their faces and will inform them of their ranks in Paradise, and it will be under such conditions that Allah will reveal to these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Gog and Magog people and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in

Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet I'ssa and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred Dinar, and I'ssa along with his companions, will make supplication to Allah, Who will send insects which will attack their necks until they all will perish like a single person. Prophet, Issa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Moslem and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Judgement Day will be held." [Moslem]

It was narrated by Abd Allah bin Amr bin Al A'ass said: The messenger of Allah ﷺ "Al Daj'al (the Antichrist) will appear in my nation and he will stay in the world for forty. I do not know whether this will be forty

days or forty months or forty years. Allah will then send (Prophet Jesus, son of Marriam (Mary). I'ssa will pursue him and slaughter him. Then people will survive for seven years in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Al Sh'am. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Satan will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do? He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which Will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Lord.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much? It will be said: 'Nine hundred and ninety nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Moslem]

Issa will get down the earth with his companions and they will find not any palcce but it becomes so bad so the smelling of death of Ya'egoog and Ma'egoog,

What Moslem will get from Ya'egoog and Ma'egoog as plunders: They will get their arrows and their shields to fire them for seven years.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عُبَيْدُاللَّهِ بْنُ مُوسَى عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ قَالَ كُنْتُ مَعَ عَبْدِاللَّهِ وَأَبِي مُوسَى فَقَالَا قَالَ النَّبِيُّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ وَيُرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ وَالْهَرْجُ الْقَتْلُ *البخاري

The messenger of Allah said;

Among the time of the Hour; days the knowledgė is risen up, the ignorance is getting down and the killing will spread.

Each time is better than what will be come after:

عن الزُّبيْرِ بنِ عديٍّ قال : أَتَيْنَا أَنس بن مالكٍ رضي اللَّه عنه فشَكوْنا إليه ما نلْقى من الْحَجَّاجِ . فقال : « اصبِروا فإنه لا يأْتي زمانٌ إلاَّ والَّذي بعْده شَرٌّ منه حتَّى تلقَوا ربَّكُمْ » سمعتُه منْ نبيِّكُمْ (ﷺ) . رواه البخاري .

It was narrated by Az-Zubair bin Odey said: We went to Anass bin Malik and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come which will not be followed by one worse (than the present one) till you meet your Lord. I heard this from your Prophet m," \Al-Bokhary\

This Hadith contains the prediction that with the passage of time, conditions will become from bad to worse with the result that rulers would become more and crueler. In such circumstances, the remedy suggested here is that rather than making any effort to reform the rulers, one should try to reform oneself and worry to make one's own life in the Hereafter, and bear with patience the tyrannies perpetrated by the rulers.

Raising up the probity:

عن حذيفة بن اليمان ﷺ قال: حدثنا رسول الله ﷺ ، حديثين قد رأيت أحدهما، وأنا أنتظر الأخر : حدثنا عن الأمانة نزلت في جذر قلوب الرجال ، ثم نزل القرآن فعلموا من القرآن ، وعلموا من السنة ، ثم حدثنا عن رفع الأمانة فقال : ينام الجل النومة فيقبض الأمانة من قلبه ، فيظل أثرها مثل الوكت ، ثم ينام النومة فتقبض الأمانة من قلبه ، فيظل أثرها مثل أثر المجل ، كجمر دحرجته علي رجلك ، فنفط فتراه منتبراً وليس فيه شيء ؛ ثم أخذ حصاه فدحرجها علي رجله ، فيصبح الناس يتبايعون ، فلا يكاد أحد يؤدي الأمانة حتى يقال : إن في بني فلان رجلاً أميناً ، حتى يقال للرجل : ما أجلده ما أظرفه ، ما أعقله ، وما في قلبه مثقال حبة من خردل من إيمان . ولقد أتي علي زمان وما أبالي أيكم بايعت ، ولئن كان مسلماً ليردنه علي دينه ، ولئن كان نصرانياً أو يهودياً ليرنه علي ساعيه ، وأما اليوم فما كنت أبايع منكم إلا فلاناً وفلاناً . (متفق عليه)

Hozay'fa bin Al Yaman said: The messenger of Allah spoke to us two Hadiths, I saw one has become true and the other I wait for! He spoke to us that the probity (Amanah) revealed in the roots of men's hearts then Quraan has revealed so they knew from it and from Sonnah, and he spoke to us about raising up Amanah, he said: "Man sleeps one sleeping, the Amanah is arisen up from his heart, its track is still in his heart as a colored drop. And sleeps a sleeping and it is taken and there is nothing of

track in his heart. And there is a right to re back the Amanah but with the proof." It is agreed upon it.

A prophetic signal that says there is an affliction will appear from East direction:

The messenger of Allah said;

The affliction will be from there where the sun rises.

A signal that says that the corruption will be much:

The messenger of Allah said;

The hour will be never having till the man passes by the tomb asking Allah to be in that tomb.

وعَنْهُ رضي اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْـه وسَـلَّم : « لا تَقُـومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جبَلٍ منْ ذَهَبٍ يُقْتَتَلُ علَيْه ، فيُقْتَلُ مـنْ كُـلِّ مائـةٍ تِـسعَةٌ وتِسْعُونَ ، فيَقُولُ كُلُّ رَجُلٍ منْهُمْ : لَعَلِّي أنْ أكُونَ أنَا أنْجُو» .

وفي روايةٍ « يوشِكُ أنْ يَحْسِرَ الْفُرَاتُ عَن كَنْزٍ مِنْ ذَهَبٍ ، فَمَنْ حَضَرَهُ فَلا يأخُـذْ منْهُ شَيْئاً » (متفقٌ عليه)

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive. Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold.

Whosoever may be alive at that time, should not take anything of it." [It is agreed upon]

A signal that says that a lot of Daj'aleen before the Hour of the doom's day:

عن ثوبان مولى رسول الله ﷺ ورضي الله عنه أن رسول الله ﷺ قال: زويت لـــي الأرض حتى رأيت مشارقها ومغاربها، وأعطيــت الكنــزين الأصــفر -(أو الأحمــر)، والأبيض يعنى الذهب والفضة وقيل لي إن ملكك إلى حيث زوى ذلك، وأني ســألت الله - عز وجل- ثلاثا أن لا يسلط على أمتي جوعاً فيهلكهم به عامه وأن لا يلبسهم شيعاً ويــذيق بعضهم باس بعض وأنه قيل لي: إذا قضيت قضاءً فلا مرد له، واني لن أسلط على أمتــك جوعاً، فيهلكهم فيه ولن أجمع عليهم من بين أقطارها حتى يفنى بعــضهم بعــضاً ويقتــل بعضهم بعضاً فإذا وضع السيف في أمتي، فلن يرفع عنهم إلا يوم القيامة وإن مما أتخــوف على أمتى أئمة مضلين، وستعبد قبائل من أمتي الأوثــان، وســتلحق قبائــل مــن أمتــي المشركين، وان بين يدي الساعة دجالين، كذابين، قريباً من ثلاثين، كلهم يزعم أنه نبي ولن تزال طائفة من أمتي على الحق منصورين، لا يضرهم من خالفهم حتى يأتي أمر الله .

قلت: ورواه أبو داود في : (الفتن والملاحم ٣٧١٠) بسند صحيح وبهذه المناســبة فقد وجدت ابن ماجة ذكر في سنده : "سعيد بن بشير" ضعفه ابن حجر في التقريب !! وهو عندي ليس به بأس أو صدوق" وهذا لقول شعبة بن الحجاج عنه: "صدوق في الحــديث" ، وقول سفيان بن عيينة: "حافظ" ، وقول البزار: " صالح ليس به بأس" ، قول ابن عــدي: "لا أرى به بأسا ولعله يهم" قال دحيم : وثقوه! ضعفه أحمد وعلى أثره ضعفه ابن حجر وهــذا لا يصح فكل هؤلاء لهم الاعتبار ما دام الجرح غير مفصل بل هو صدوق إن شاء الله ..

A prophetic signal that sys there will be two sorts of the fire's people:

قَال رسُولُ اللَّه صلّى اللهُ عَلَيْه وسلَّم : « صِنْفَانِ مِنْ أهلِ النَّارِ لمْ أرَهُما : قَوْمٌ معهم سياطٌ كأذْنَابِ الْبقَرِ يَضْرِبونَ بها النَّاس ، ونساء كاسياتٌ عارياتٌ مُميلاتٌ مَائلاتٌ، رُؤُوسُهُنَّ كَأسْنِمةِ الْبُخْتِ المائِلَة لا يَدْخُلْنَ الجنَّةَ ، ولا يجِدْنَ رِيحَهَا ، وإنَّ رِيحَهَا لَيُوجَدُ مِنْ مسيرَةِ كذَا وكَذَا » .

(رواه مسلم)

معنى «كاسيات» أيْ : مِنْ نعْمَةِ اللَّه «عارياتٌ» من شُكْرِهَا وَقيل : معناهُ : تَسْتُرُ بعْض بدنِها ، وتَكْشِفُ بعْضَهُ إظْهاراً لِجمالِها ونحوه . وقيل : تَلْبِسُ ثَوْباً رقيقاً يصِفُ لَوْنَ بدنِهَا . ومعْنى «مائلاتٌ» قيل: عَن طاعة اللَّه تعالى وما يَلزَمُهُنَّ حِفْظُهُ ، « مميلاتٌ » أيْ: يُعلِّمْنَ غَيرهُنَّ فِعْلَهُنَّ المذْمُوم ، وقيل مائلاتٌ يَمْشينَ مُتَبَخْترات ،مُميلات لأكْتَافِهِنَّ ، وقيلَ : مائلاتٌ يمْتَشِطْنَ المشْطَةَ المَيْلاءَ : وهِيَ مشْطَةُ الْبغَايا . و«مُميلاتٌ»: يُمشِّطْنَ غَيْرهُنَّ تِلْكَ المشْطَةَ . «رُؤُوسُهُنَّ كَأسْنِمةِ الْبُخْتِ» أيْ : يُكبِّرْنَها ويُعظِّمْنها بلَفِّ عِمَامَة أوْ عِصابةٍ أو نَحْوِه .

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the "Bukht" camel inclined to one side. They will not enter Paradise and they will not smell its fragrance which is perceptible from such and such a distance." *[Moslem]*

قال الإمام أحمد في مسنده :

١٢٤٧٥ حَدَّثَنَا زَيْدُ بْنُ يَحْيَى الدِّمَشْقِيُّ حَدَّثَنَا أَبُو مُعِيدٍ حَدَّثَنَا مَكْحُولٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَتَى نَدَعُ الِائْتِمَارَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ قَالَ إِذَا ظَهَرَ فِيكُمْ مَا ظَهَرَ فِي بَنِي إِسْرَائِيلَ إِذَا كَانَتِ الْفَاحِشَةُ فِي كِبَارِكُمْ وَالْمُلْكُ فِي صِغَارِكُمْ وَالْعِلْمُ فِي رُذَالِكُمْ * (قلت: وسنده جيد)

Ahmed said;

The messenger of Allah said;

When the signals that appeared in Bany Israeil you do leave the enjoining the Ma'roof (the deeds that Islam orders) and leave the prohibition from Moker (the deeds that Islam prohibits)

The people will get out of Islam in groups:

١٤١٦٩ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْأَوْزَاعِيِّ حَدَّثَنِي أَبُو عَمَّارٍ حَدَّثَنِي جَارٌ لِجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَدِمْتُ مِنْ سَفَرٍ فَجَاءَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ يُسَلِّمُ عَلَيَّ فَجَعَلْتُ أُحَدِّثُهُ عَنِ افْتِرَاقِ النَّاسِ وَمَا أَحْدَثُوا فَجَعَلَ جَابِرٌ يَبْكِي ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا * قاله أحمد (وسنده لا بأس به وإن كان فيه اسم مبهم فإنه رجل صاحب لجابر الصحابي)

Ahmed said;

The messenger of Allah said;

The people came into Islam in groups and they are going to get out of it in groups.

A signal that says that the nations will assemble against Moslem people for their weakness:

The messenger of Allah said;

What would you do Thawb'aan when the nations asseble against you such like the people assemble for the food?

Thawb'aan said;

That will be for our fewness? That messenger of Allah said;

No, but you will be many but when you love the lifetime and hate the Jihad.

A prophetic signal that says; there are a different of afflictions:

٣٧١٤ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ عُثْمَانَ الشَّحَّامِ قَالَ حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَجِعُ فِيهَا خَيْرًا مِنَ الْجَالِسِ وَالْجَالِسُ خَيْرًا مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي وَالْمَاشِي خَيْرًا مِنَ السَّاعِي قَالَ يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي قَالَ مَنْ كَانَتْ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ قَالَ فَمَنْ لَمْ يَكُنْ لَهُ شَيْءٌ مِنْ ذَلِكَ قَالَ فَلْيَعْمِدْ إِلَى سَيْفِهِ فَلْيَضْرِبْ بِحَدِّهِ عَلَى حَرَّةٍ ثُمَّ لِيَنْجُ مَا اسْتَطَاعَ النَّجَاءَ حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ حَدَّثَنَا مُفَضَّلٌ عَنْ عَيَّاشٍ عَنْ بُكَيْرٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ حُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْأَشْجَعِيِّ أَنَّهُ سَمِعَ سَعْدَ ابْنَ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فِي هَذَا الْحَدِيثِ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ لِيَقْتُلَنِي قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ كُنْ كَابْنَيْ آدَمَ وَتَلَا يَزِيدُ (لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ) الْآيَةَ حَدَّثَنَا عَمْرُو بْنُ

عُثْمَانَ حَدَّثَنَا أَبِي حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ عَنِ الْقَاسِمِ بْنِ غَزْوَانَ عَنْ إِسْحَقَ بْنِ رَاشِدٍ الْجَزَرِيِّ عَنْ سَالِمٍ حَدَّثَنِي عَمْرُو بْنُ وَابِصَةَ الْأَسَدِيُّ عَنْ أَبِيهِ وَابِصَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ فَذَكَرَ بَعْضَ حَدِيثِ أَبِي بَكْرَةَ قَالَ قَتْلَاهَا كُلُّهُمْ فِي النَّارِ قَالَ فِيهِ قُلْتُ مَتَى ذَلِكَ يَا ابْنَ مَسْعُودٍ قَالَ تِلْكَ أَيَّامُ الْهَرْجِ حَيْثُ لَا يَأْمَنُ الرَّجُلُ جَلِيسَهُ قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ الزَّمَانُ قَالَ تَكُفُّ لِسَانَكَ وَيَدَكَ وَتَكُونُ حِلْسًا مِنْ أَحْلَاسِ بَيْتِكَ فَلَمَّا قُتِلَ عُثْمَانُ طَارَ قَلْبِي مَطَارَهُ فَرَكِبْتُ حَتَّى أَتَيْتُ دِمَشْقَ فَلَقِيتُ خُرَيْمَ بْنَ فَاتِكٍ فَحَدَّثْتُهُ فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ كَمَا حَدَّثَنِيهِ ابْنُ مَسْعُودٍ *

There will be an affliction that the sitter is better than the stander, the stander is better than the walker , the walker is better than the fast walker, Ibn Masood said:

O the messenger of Allah what shall I do?

He said;

Follow your sheep, if you have sheep, you should follow your land if you have land.

And you have to break you sword as you could and try to save your self.

Do as the son of Adam when he said;

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ
فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ
لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ
يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٣٦﴾ يُرِيدُونَ
أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ
﴿٣٧﴾ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا
مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٣٨﴾ ﴾ (المائدة ٠٣٥-٠٣٨)

O you who believe! do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that you may prosper.

As to those who reject faith, if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous penalty.

Their wish will be to get out of the Fire, but never will they get out there from: their Penalty will be one that endures.

Allah the Glorified said;

﴿ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ
إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿٢٨﴾ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ
فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿٢٩﴾ فَطَوَّعَتۡ
لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ﴿٣٠﴾ فَبَعَثَ
ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ
قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ
أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾ ﴾

(المائدة ٠٢٨-٠٣١)

"If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the Cherisher of the Worlds.

"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong."

The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.

Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" Then he became full of regrets.

On that account: We ordained for the Children of Israel that if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, Yout, even after that, many of them continued to commit excesses in the land.

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

Except for those who repent before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

O you who believe! Does your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that you may prosper.

As to those who reject faith, if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous penalty.

Their wish will be to get out of the Fire, but never will they get out there from: their Penalty will be one that endures.

The messenger of Allah's advice:

He advised us to be away of the ways of the evil.

عن أبي هريرة ﷺ – عن النبي ﷺ قال: بادروا بالأعمال الصالحة , فستكون فتن قطيع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً , ويمسي مؤمناً ويصبح كافراً , يبيع دينه بعرض من الدنيا " . (رواه مسلم) .

Aby Hurayra narrated and said: "The messenger of Allah (ﷺ) said: "Initiate with the good deeds, there will be ordeals as the pieces of the dark night, the man becomes a believer and enters into the evening a disbeliever, and enters into evening a believer, and enters into morning a disbeliever, sell his religion with a vanities of the world." Moslem narrated it.I/II0/II8

A prophetic signal that says; the man must be patient:

حدثنا أبو الربيع العتكى وقتيبه بن سعيد كلاهما عند حماد بن زيد واللفظ لقتيبه حدثنا حماد عن أيوب، عن أبى قلابة، عن أبى أسماء عن ثوبان قال: قال: رسول الله ﷺ (إن الله زوى لي ألأرض فرأيت مشارقها ومغاربها، وإن أمتي سيبلغ ملكها ما زوى لي منها وأعطيت الكنزين الأحمر والأبيض، وان سألت ربى لأمتي أن يهلكها بسنة عامة وأن لا يسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، وأن ربى قال: يا محمد، أنى إذا قضيت قضاءً، فانه لا يرد وإني أعطيتك لأمتك أن لا أهلكهم بسنة عامه وأن لا أسلط عليهم عدواً من سوى أنفسهم يستبيح بيضتهم ولو اجتمع عليهم من أقطارها – أو قال: من بين أقطارها – حتى يكون بعضهم يهلك بعضاً

Al A'etaky said: from Ham'ad from Aby Qilabah from Aby Asma'a from Thwban said: The Messenger of Allah ﷺ said: "Verily, Allah did frown to me the earth so I saw its easts and wests. And my people will get its processors what frown was. And I was given the red and white treasures and I asked my God to not perish me people with a public year and to be not impudent with an enemy out of them, Allah said: "Mohammed! I replied your call till your people perish themselves."

Ahmed and Ibn Majah said;

Aby Hurayra narrated and said: "The messenger of Allah (ﷺ) said: "Initiate with the good deeds, there will be ordeals as the pieces of the dark night, the man becomes a believer and enters into the evening a disbeliever, and enters into evening a believer, and enters into morning a disbeliever, sell his religion with a vanities of the world." Moslem narrated it too.

A prophetic signal that says; some Moslem people will have apostasy:

The messenger of Allah said;

"Verily, Allah did frown to me the earth so I saw its easts and wests. And my people will get its processors what frown was. And I was given the red and white treasures and I asked my God to not perish me people with a public year and to be not impudent with an enemy out of them, Allah said: "Mohammed! I replied your call till your people perish themselves."

The affliction of Ahl'ass:

The messenger of Allah said;

There will be an affliction of Ahl'ass. So a man asked the messenger of Allah;

What is the Ahl'ass affliction?

The messenger of Allah said;

That is the war, that is the war. "Initiate with the good deeds, there will be ordeals as the pieces of the dark night, the man becomes a believer and enters into the evening a disbeliever, and enters into evening a believer, and enters into morning a disbeliever, sell his religion with a vanities of the world."

Ahmed narrated that the messenger of Allah said;

There will be an affliction that hurts Moslem people and the effect of the tongue is harder than the sword.

The messenger of Allah said;

The Hercules city will be opened firstly.

Al Qurtobey said;

The destruction of Egypt will be by the dryness of the Nile. The destruction of Basra is by sunk. The destruction of Mecca is by starvation The destruction of Youmen is by locusts. The destruction of Turkish land is by Daylam town.

Chapter in multiple of the signals :

قال أحمد في مسنده برقم: ٦٣٣٤ حَدَّثَنَا حَسَنٌ حَدَّثَنَا خَلَفٌ يَعْنِي ابْنَ خَلِيفَةَ عَنْ أَبِي جَنَابٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَوَضَّأُ وُضُوءًا مَكِيثًا فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيَّ فَقَالَ سِتٌّ فِيكُمْ أَيَّتُهَا الْأُمَّةُ مَوْتُ نَبِيِّكُمْ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَكَأَنَّمَا انْتَزَعَ قَلْبِي مِنْ مَكَانِهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَاحِدَةٌ قَالَ وَيَفِيضُ الْمَالُ فِيكُمْ حَتَّى إِنَّ الرَّجُلَ لَيُعْطَى عَشَرَةَ آلَافٍ فَيَظَلُّ يَتَسَخَّطُهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ ثِنْتَيْنِ قَالَ وَفِتْنَةٌ تَدْخُلُ بَيْتَ كُلِّ رَجُلٍ مِنْكُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ ثَلَاثٌ قَالَ وَمَوْتٌ كَقُعَاصِ الْغَنَمِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ أَرْبَعٌ وَهُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ لَيَجْمَعُونَ لَكُمْ تِسْعَةَ أَشْهُرٍ كَقَدْرِ حَمْلِ الْمَرْأَةِ ثُمَّ يَكُونُونَ أَوْلَى بِالْغَدْرِ مِنْكُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ خَمْسٌ قَالَ وَفَتْحُ مَدِينَةٍ قَالَ رَسُولُ اللَّهِ سِتٌّ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَدِينَةٍ قَالَ قُسْطَنْطِينِيَّةُ * (قلت: ضعيف والعلل فيه : خلف بن خليفة (صدوق اختلط بآخره) أبي جناب واسمه : يحيى بن أبي حية (ضعف لتدليسه) .. ويشهد له ما عند الطبراني بسند أفضل حالا من هذا)

The messenger of Allah said;

Six things are in that nation; they are the death of your prophet, the money will be much, an affliction comes into each home, a public death, a truce is between you and the sons of the youllow people, and Qustantiney'ah is the first city that you will open.

Other signals:

Imam Ahmed said;

The messenger of Allah said;

O'oof bin Malik Al Ashg'aey said;

I came into the messenger of Allah and greeted him and he ordered me to come in and said;

There are a lot of signals that you will face; they are the death of your prophet, the money will be much, an affliction comes into each home, a public death, a truce is between you and the sons of the youllow people, and Qustantiney'ah is the first city that you will open.

The messenger of Allah asked the Moslem people to initiates with the good deeds before six things:

You should initiate with the good deeds before raising the sun from the west, the antichrist, the smoke, D'aab'ah, the special people and the public people.

Imam Ahmed said;

You should initiate with the good deeds before raising the sun from the west, the antichrist, the smoke, D'aab'ah, the special people and the public people.

Ten signals before the Hour:

Imam Ahmed said;

Huzayf'ah said;

The messenger of Allah came into us while we were studying the Hour (the doom's day) he asked us saying;

What are you doing?

We replied that we are studying the Hour.

He said;

There are ten signals before the Hour. They are raising the sun from the west, the antichrist, the smoke, D'aab'ah, the Issa getting down, Ya'egoog and Ma'egoog, three collapses; one in the east, one in the west and Jezeera Al Arab, and the last signal will be a fire that will make the people go to the appointment Land for the settlement .

The fire that will get out from the Adan's bottom:

There are ten signals before the Hour. They are raising the sun from the west, the antichrist, the smoke, D'aab'ah, the Issa getting down, Ya'egoog and Ma'egoog, three collapses; one in the east, one in the west and Jezeera Al Arab, and the last signal will be a fire that will make the people go to the appointment Land for the settlement it will be with the people whereas they are.

Fighting the Roman that leads to opening Qustant'eeney'ah:

Issa bin Mary'am will get down and during the Dawn prayer, in Damascus.

Imam Ahmed said;

The messenger of Allah said;

You will have a reconcilement with Roman. You will be with them to fight one enemy. When you win, they raise up the cross saying;

The cross has won; so one of Moslem people kills that one who said that. So there will be a fight between you and those Roman people. They will bring against you eighty flags, with each one of them ten thousands of soldiers.

Another narration;

The cross has won; so one of Moslem people kills that one who said that. So there will be a fight between you and those Roman people. They will bring against you eighty flags, with each one of them ten thousands of soldiers. And there will be a huge fire that kills the birds while they are flying.

The Hour will be never has but Issa kills the antichrist:

Anass bin Malik said; all the prophets warned their nations of the liar the one-eyoud. Your Lord is not one-eyoud but that liar has Kaf Al'ef Fa'a Ra'a (means in Arabic; disbeliever) between his two eyous.

Issa will kill him, after Issa will have revealed with Islam method. All the prophets did fear of antichrist and every pious one.

Aby Hurayrah said; would I tell you about the antichrist?

The people said; youa.

He said;

There are two things will be with him; a thing resembles the paradise, and the other resembles the fire. That thing that he says it is paradise will be fire and the other thing that he says it is a fire, it will be a paradise. The messenger of Allah said; I warn you of him as Noah was warned of him.

That is for indicating that the warning was for all people throughout the world and every time.

<u>With "La ilaha il'a Allah" the shields will be destroyoud:</u>

The messenger of Allah said;

Have you heard about a city that is by the river?

They said;

Youa.

He said;

The Hour will never has till Bany Isshaq will fight you in seventy thousands of people. When they face Moslem people, the Moslem people

will never fight with an arm but with "there is no god but Allah, and Allaho Akb'er."

Each side of that city will be fallen.

A prophetic signal to open the Roman countries:

The messenger of Allah said;

The Hour will never has till the lowest old man from Moslem people will fight Bany Al Asf'er; Till you will get a lot of plunders. And someone will say;

Issa bin Maryam has appeared in your country.

Opening some sorts of Islands;

Moslem narrated that;

The messenger of Allah said;

You will fight an island of sea, so Allah will open it. You will fight Fariss and Allah will open it, you will fight Rome and Allah will fight it and you will fight the antichrist and Allah will defeat him.

The Hour will have and the Roman people will be the most people:

The messenger of Allah said;

The Hour will have and the Roman people will be the most people and they will be the best people in treating the poor people and in treating the states of the afflictions. The Hour will never has till Bany Isshaq will fight

you in seventy thousands of people. When they face Moslem people, the Moslem people will never fight with an arm but with "there is no god but Allah, and Allaho Akb'er."

Each side of that city will be fallen.

The messenger of Allah said;

The Hour will never have till the lowest old man from Moslem people will fight Bany Al Asf'er; Till you will get a lot of plunders.

A signal that says that building Jerusalem is the destruction of Al Medina:

The messenger of Allah ﷺ said; you are going to battle Rome people, so Allah will open it. You are going to battle the Arab Island, so Allah will open it. You are going to battle Ad'aj'al so Allah will open him (defeat him).

Aby Hurayrah said; the messenger of Allah ﷺ said; the Hour of Doom's day will never be until the Roman people go inside the country. An army of the best people will face them, they enemies say to some Moslems; leave your brothers to fight them alone. They say; no, we will never do. The battle happens the third of the enemies will ruin. When Moslems defeat their enemies, they go to their own prayer. While they are preparing their rows, Issa bin Marriam appears. When the enemy of Allah appears, he dissolves as the salt. In addition, Issa will kill him.

Abd Allah bin Mae'oos said; the hour of doom's day will never happen until the inheritance is not divided. He pointed with his finger towards Al Sham saying; an enemy will assemble against Moslem people and the Moslem people will assemble against them. Moslem people will stipulate that they will never come back until they get victor. The fight will be hard, until the night comes; three times will be as the first day for three days. On the fourth day, the all people of Islam will go out to fight with their brothers. Allah will make the victor role for the disbelievers. There is no Moslem people will be alive but for each one hundred will be one only will be alive. While they will be doing this, there a voice that will say; antichrist!! The messenger of Allah said; I know every one of them their names and their horses' colours.

Moa'az bin Jabal said; the construction of Jerusalem is the destruction of Yathrib. The destruction of Yathrib is getting out the Malhamah (bloody-battle). The bloody battle is opening Qustantinayah and getting out the antichrist.

Preservation of Medina from plague and the antichrist:

The antichrist is prohibited from coming into Medina. He meets one of the best men. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist.

The people of Medina will get out it:

The messenger of Allah said;

The people of Medina will get out of Medina and when they come back to it they will dwell in it. And they will come out of it again and they will never come back to it.

Even if there would be for the Hour of the doom's day one day only; a man will come out from us will fill the lifetime with justice after wrongfulness.

The messenger of Allah said;

Al Mahdy is from us the people of the Home.

Abd,Allah bin Masood said; the messenger of Allah said; the lifetime does not go out, till one of my family will get out filling the earth justice.

The end of Al Daj'al: Aby Hurayrah said; the messenger of Allah ﷺ said; the faith is from Youmen and the unbelief is from the east. The antichrist will come from the east going to Medina, but he will never go to it. The angels will make him out of it to Al Sham, and he will be killed there.

The description of Al Mahdey at the people of Sunnah:

He is from the mohammed's home.

He is from the sons of Fatima.

His name is as the prophet's name.

His father's name is as the prophet's father name.

He possesses for seven years.

He will fill the earth of justice.

All the populations will be content upon him.

The hearts' people of Mohammed will be full of blessing.

The heaven will send its blessings for all kinds of people.

The money will be so much that it will be piled and not accounted.

Issa bin Merriam will get down and prays after him.

He will fight the Roman people for three days, and he will defeat them.

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Issa bin Merriam will get down and prays after him.

He will fight the Roman people for three days, and he will defeat them.

1- **We said before that** The Hidden Polytheism; is one of more danger than antichrist. Aby Saaid Al Khodarey said; the messenger of Allah ﷺ went out to us while we were mentioning antichrist. The messenger of Allah said; do I tell you about the more danger than the antichrist. We said; but Youa O the messenger of Allah. He ﷺ said; the hidden polytheism.

2- The misguide Imams:

The messenger of Allah ﷺ said; the thing that I fear more not only Ad'aj'al but the misguiding Imams.

Putting up of Issa:

After getting out of the cursed antichrist, Issa ﷺ will put up. That putting up is sound and true. In addition, the people who said that is not true, they said false. Because they proved with what is not true. Issa will never put up as a new prophet but he will follow the message of Mohammedﷺ.

The proof of Issa's putting up:

Aby Hurayrah said; the messenger of Allah said; I swear by my soul is in his had, that Issa is about to put up. He will break the cross, kill the peg and cancel the taxes until the money will be more and more till the one prostration will be better than the lifetime and what is in it.

He will cancel the religion of the Christian people.

He will never accept the taxes, but he will never accept any thing but Islam only or killing.

The money will be more and more for the justice.

Another narration that says; the messenger of Allah said; how will you do when Issa bin Marriam put up among of you? He will judge by Islam and my Sunnah.

The description of Issa:

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

He is red-white face. He will fight the people for Islam. He will kill the peg and break the cross. He will stay for forty years. In addition, he will die and the Moslem people will pray upon him.

An introduction in what was mentioned for the liars:

They are like introduction between the antichrist and people like him.

A prophetic signal that says that liars who claim prophecy:

١٩٨٧٢ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ *رواه أحمد (صحيح)

Ahmed said;

Jabir bin Samra said;

The messenger of Allah said;

Between the hands of the Hour of the doom's day, there are liars.

عن ثوبان مولى رسول الله ﷺ ورضي الله عنه أن رسول الله ﷺ قال: زويت لي الأرض حتى رأيت مشارقها ومغاربها، وأعطيت الكنزين الأصفر -(أو الأحمر)،

والأبيض يعنى الذهب والفضة وقيل لي إن ملكك إلى حيث زوى ذلك، وأني سألت الله – عز وجل– ثلاثا أن لا يسلط على أمتي جوعاً فيهلكهم به عامه وأن لا يلبسهم شيعاً ويذيق بعضهم باس بعض وأنه قيل لي: إذا قضيت قضاءً فلا مرد له، واني لن أسلط على أمتك جوعاً، فيهلكهم فيه ولن أجمع عليهم من بين أقطارها حتى يفنى بعضهم بعضاً ويقتل بعضهم بعضاً فإذا وضع السيف في أمتي، فلن يرفع عنهم إلا يوم القيامة وإن مما أتخوف على أمتى أئمة مضلين، وستعبد قبائل من أمتي الأوثان، وستلحق قبائل من أمتي المشركين، وان بين يدي الساعة دجالين، كذابين، قريباً من ثلاثين، كلهم يزعم أنه نبي ولن تزال طائفة من أمتي على الحق منصورين، لا يضرهم من خالفهم حتى يأتي أمر الله .

قلت: ورواه أبو داود في : (الفتن والملاحم ٣٧١٠) بسند صحيح وبهذه المناسبة فقد وجدت ابن ماجة ذكر في سنده : "سعيد بن بشير" ضعفه ابن حجر في التقريب !! وهو عندي ليس به بأس أو صدوق" وهذا لقول شعبة بن الحجاج عنه: "صدوق في الحديث" ، وقول سفيان بن عيينة: "حافظ" ، وقول البزار: " صالح ليس به بأس" ، قول ابن عدي: "لا أرى به بأسا ولعله يهم" قال دحيم : وثقوه! ضعفه أحمد وعلى أثره ضعفه ابن حجر وهذا لا يصح فكل هؤلاء لهم الإعتبار ما دام الجرح غير مفصل بل هو صدوق ان شاء الله ..

From Thawban the servant of the messenger of Allah said: The Messenger of Allah ﷺ said: “Verily, Allah did frown to me the earth so I saw its easts and wests, I was given the two treasures, the red and the white ones, and it was said to me that my possession is to what I have seen. I asked my God three things, to not perish my people with a public youar and to be not groups each group is an enemy to the other one, Allah said: “Mohammed! I replied your call till your people perish themselves. And if the weapons شـقت raisin up among your nation by themselves that will be not be down again (that will be forever among them.) till they perish each one each other. That makes me fear for my nation the misguided Imamas. And there will be liars

they assume that they are prophets, and there are some tribes will worship the idols. And there will be a nation of my people are on the right way there is no one will harm them if they conflict with them till the order of Allah comes. "

Ibn Majjah narrated it. With: "Allah said: "I will never harm your nation with the hunger" and the messenger of Allah said: "I fear of the misguide Imams"

A prophetic signal that says that there will be Moslem heralds :

Ibn Umar said;

The messenger of Allah said;

In my nation there are about seventy heralds all of them are going to call for the fire.

The messenger of Allah said;

There are thirty lairs pre-the Hour of the doom's day. Aly said to Abd Allah bin Saba'a and added that he was one of them.

The messenger of Allah said;

There are deceiver-years that the people will have a truth with the lairs and not have truth with the truth one.

The big fierce battle, the opening of Qustantenya and getting out of Daj'al will be for sex months.

قال أبو داود في سننه برقم ٣٧٤٣ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ عَنِ الْوَلِيدِ بْنِ سُفْيَانَ الْغَسَّانِيِّ عَنْ يَزِيدَ بْنِ قُتَيْبٍ السَّكُونِيِّ عَنْ أَبِي بَحْرِيَّةَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ الْمَلْحَمَةُ

الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ * (قلت: هذا السند ضعيف جدا بسبب أبي بكر بن أبي مريم (متفق على ضعفه) الوليد بن سفيان (مجهول) وكـــذا شـــيخه (مقبول) .. وهناك رواية في مسند الشاميين برقم ٣٩٨/١ بسند جيد وكلهم ثقات غير أرطأة بن المنذر وثقه أحمد في بحر الدم ولم يجرحه أحد وبهذا يكون هذا الســـند صـــحيح يحـــل الاحتجاج به) ويكون الإشكال في كون المدة سبعة أشهر أم ستة سنين قد تلاشى فإن الســـند الآخر الذي يخالف ما صححناه معلول وسنده على النحو التالي : قال ابن ماجة في ســـننه برقم ٤٠٨٣ حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدٍ عَنِ ابْنِ أَبِي بِلَـــالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَـــةِ سِتُّ سِنِينَ وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ (علته: بقية بن الوليد قد عنعن في سندين ســـند عـــن حيوة بن شريح والآخر عن سويد بن سعيد ثم في آخر صرح بالتحديث في رواية أخـــرى لحيوة نفسه وهذا فإننا لا نميل إلى التصريح بالتحديث فلو كان التحديث واقع لكـــان حيـــوة صرح بكون الوليد بن بقية بن الصائد قال حدثنا بحير.. فلو فرض ذالك لكان هـــذا الســـند شاذا لما ذكرناه حيث أن ابن أبي بلال مقبول)

Another Hadith says that there is about six years. That is a as total time and the seven moths will be a part of that the total time.

Some narrations about the son of Al Say'ad:

Moslem narrated that:

Abd Allah bin Umar said;

Ibn Al Say'ad story:

Omar bin Al Khat'ab sat off with the messenger of Allah ﷺ in a group of people of the companions. They met Ibn Al Say'ad playing with the boys. The messenger of Allah did strike his back saying to him; who am I? He said you are the messenger of uneducated people; do you witness that I am the messenger of Allah? Therefore, the messenger of Allah did beat him saying; I believed in Allah and his messengers. The messenger of Allah asked him

about what he saw. He said; I see a truth and a lair one. So the messenger of Allah said to him; it is confused for you. Omar said; let me strike his neck! If he is the antichrist, you cannot be able to kill him. In addition, if he is not he, you have no right to kill him.

The messenger of Allah ﷺ said; there is no prophet but he did warn his own nation of the antichrist. He is one-eyoud and your Lord is not one-eyoud and it is written between his two eyous Kafir.

Aby Saaid Al Khodarey said; I met Ibn Say'ad at one morning. He said to me; have not you heard that the messenger of Allah said that antichrist has no birth for him? I have a son. And he ﷺ said; he is unbeliever, I am Moslem. He ﷺ said that he does neither enter Medina nor Mecca; that I have just gone out of Medina and directing to Mecca.

There were some companions swear that Ibn Al Say'ad was the antichrist; such as Jabir bin Abd Allah and Abd Allah bin Omar.

Some sayings of the scholars for Ibn Al Say'ad:

Al Nawawey said; the story of Ibn Al Say'ad is a problem. He is one of quacks but he is not antichrist.

Al Khat'aby said;

Al Khat'aby said; the ancestors differed about the matter of Ibn Al Say'ad. Ibn Omar and Jabir saw him antichrist. They did swear as Omar did at the messenger of Allah.

When Jabir was said to him that man (Ibn Al Say'ad) entered Mecca, he said; even if. But what happened with the messenger of Allah and Ibn Al Say'ad was abolishing of what he claimed of prediction. In addition, there is a difference between the prediction and the prophecy.

Al Bayhaqey said;

The matter of Ibn Al Say'ad was a test, that Allah the glorified saved Moslem from it. Ahadith that said the difference between Al Daj'al and Ibn Al Say'ad are sound. Moreover, the resemblance between both of them does not mean that Ibn Al Say'ad was antichrist.

Is there anything more danger than Ibn Al Say'ad?

1- The Hidden Polytheism; is one of more danger than antichrist. Aby Saaid Al Khodarey said; the messenger of Allah ﷺ went out to us while we were mentioning antichrist. The messenger of Allah said; do I tell you about the more danger than the antichrist. We said; but Youa O the messenger of Allah. He ﷺ said; the hidden polytheism.

2- The misguide Imams:

   The messenger of Allah ﷺ said; the thing that I fear more not only Ad'aj'al but the misguiding Imams.

Putting up of Issa:

After getting out of the cursed antichrist, Issa ﷺ will put up. That putting up is sound and true. In addition, the people who said that is not true, they said false. Because they proved with what is not true. Issa will never put up as a new prophet but he will follow the message of Mohammedﷺ.

The proof of Issa's putting up:

Aby Hurayrah said; the messenger of Allah said; I swear by my soul is in his hand, that Issa is about to put up. He will break the cross, kill the peg and cancel the taxes until the money will be more and more till the one prostration will be better than the lifetime and what is in it.

He will cancel the religion of the Christian people.

He will never accept the taxes, but he will never accept any thing but Islam only or killing.

The money will be more and more for the justice.

Another narration that says; the messenger of Allah said; how will you do when Issa bin Marriam put up among of you? He will judge by Islam and my Sunnah.

The description of Issa:

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

He is red-white face. He will fight the people for Islam. He will kill the peg and break the cross. He will stay for forty years. In addition, he will die and the Moslem people will pray upon him.

Ibn Sama'an said; Allah the Glorified will send Christ bin Marriam, he will get down at Al Manarah Al Bayd'aa in the east of Damascus

The prophet's warning for the antichrist:

When antichrist sees Issa, he will melt away. Issa will say to him, I will strike you and kill you. Therefore, he ﷺ will kill him. And the believers will follow the Jews and kill all of them till the trees and stones say to the Moslem people; come one there is a Jew one behind me, come to kill him but the tree of Ghardaq, it is from the Jews' tree.

Ahmed said; the messenger of Allah said; antichrist will get out in the state of ignorance in religion.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying

Ahmed said; the messenger of Allah said; antichrist will get out in the state of ignorance in religion.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

Issa will discover the false speech of the Christian people who said that Issa was killed.

Ibn Hajar said; break the cross means; that he will abolish the religion of the Christians.

Ahmed said; the messenger of Allah said; I am worthier to Issa because there is no one between he and me. He will ruin antichrist and the safeness will get down the earth, till the sheep will live with the wolves.

The fire that is with the antichrist is not a fire:

Moslem bin Al Haj'aj said; I knew that Tawooss asked his son; have you supplicated that supplication? He replied; no. he ordered him re-pray that prayer. He saw that supplication is duty, saying that unless the prayer says this supplication in the end of his prayer, his prayer is null.

Aby Hurayrah said; the messenger of Allah ﷺ said; When one of you Tashah'ada (said the greetings) he must ask refugee with Allah from four things; punishment of inferno, punishment of the tomb, trial of life and death and the antichrist.

Ibn Hazm saw that is imposed upon every Moslem. For this, I had collected the information and arranged this book to be among the hands of the dear brothers asking Allah the Glorified to get us the benefit with it. his existence is true. That person is created by Allah to test his peoples he has great miracles such as revive the death, by the order of Allah. He has the fire and the paradise by the order of Allah; he has the ability of falling down the rains down by the ability of Allah and many abilities that Allah gives him to test his peoples throughout the world.

The people who will follow him are not believers but the worst kinds of people. Therefore, the prophets would seek refuge with Allah the Glorified from the antichrist.

Nevertheless, he cannot remove the word; which was written, between his two eyous, then how these idols believe in him. Nevertheless, the believers will never believe in him_however, he does with his miracles.

What is the wise of non-mention the antichrist in Qura'an? The question is famous among many people Ibn Hajar replied it saying; Allah the Glorified.

<u>The prophet's warning for his nation about the things that is with the antichrist:</u>

Abd Allah bin Mae'oos said; the hour of doom's day will never happen until the inheritance is not divided. He pointed with his finger towards Al Sham saying; an enemy will assemble against Moslem people and the Moslem people will assemble against them. Moslem people will stipulate that they will never come back until they get victor. The fight will be hard, until the night comes. Three times will be as the first day for three days. One fourth day, the all people of Islam will go out to fight with their brothers. Allah will make the victor role for the disbelievers. There is no Moslem people will be alive but for each one hundred will be one only will be alive. As long as they will be this, their a voice will say; antichrist!! The messenger of Allah said; I know every one of them their names and their horses.

Hafssa said; the messenger of Allahﷺ said; the reason of his coming out, is an anger that he gets it.

The women are the cause of that anger:

Aby Hurayrah said; the messenger of Allah ﷺ said; the first people who are going to follow him are the women, they will harm him, so he will be angry.

Ibn Al Say'ad not the antichrist:

We said before about the difference between Ibn Al Say'ad and the signals of the antichrist.

Hadith Fatima bint Qayss:

Fatima bint Qayss said; I heard the messenger caller calls for the assembled prayer. So I went out to the mosque of the messenger of Allah. When the messenger of Allah finished his own prayer, he sat down on the pulpit; smiling saying; each prayer should abide by his position. He ﷺ said to them; do you know why I've assembled you. They said; no O the messenger of Allah.

He ﷺ said; I've assembled you for neither a desire nor a horror. But I did so because Tameem Al Dary was a Christian one and he came into Islam. He told me a Hadith was compatible for what I used to tell you before about antichrist.

He said to me that he got ride a ship with thirty men from Lakhm and Jozam. The waves playoud them for one month. So they were in the island to the sunset. While they were walking in the island, they found a sumpter. Its hair was so bushy that they did know where its face. They said; owe to you! Who are you? It said; I am Jas'asah. They said; what is Jas'asah? She said; O the people! Set off to that man who is in the monastery; he is very longing to your news. We escaped from her to the monastery. We found a man that we have never such him before. His hands and feet are firmed up. We said to him; owe to you! Who are you? He said; you have just known who are me so

say about your selves. We said; we are from the Arab people who got riding the sea for one month and entered that island. We met Jassasa it ordered us to enter that monastery. He said to them; tell me about Nayssan's palm-tree. We said; they are about to not fruit. He asked them; what about Tabarey'a lake? We said; its water is very much. He said; its water is about to dry. Tell me about A'een Zoa'ar. We said; it has very much water. He asked us about the prophet. We said; he got out and invited people to follow him. He said to us; that is good if they obeyoud him. I am the antichrist I am about to go out and to stay forty nights throughout the earth but Tibah and Mecca. The messenger of Allah said to us; I have before told you about antichrist, they said; youa. That is Tibah; that is Tibah; (Medina) and he is going out from the east.

Tameem Al Dary's story:

Aby Hurayrah said; the messenger of Allah ﷺ said; antichrist will come from the east. He will pay attention towards Medina, but the angels will change his face into Al Sham to be killed there.

Fatima bint Qayss said; I heard the messenger caller calls for the assembled prayer. So I went out to the mosque of the messenger of Allah. When the messenger of Allah finished his own prayer, he sat down on the pulpit; smiling saying; each prayer should abide by his position. He ﷺ said to them; do you know why I've assembled you. They said; no O the messenger of Allah.

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The antichrist will never come into Al Medina:

If a man mentions Allah the Glorified with his desires without the way that Sunnah mentioned; he will be holy man but he will be a man of devil; till if he flight in the air or walked in the water

Some scholars said; if you see a man flies in the air or walk in the water; do not be deceived by him till you look for his position with Allah and his messenger. And there is no one has a right to believe in there abnormal events that any one has because there are unbelievers, the book's people, hypocrites and polytheists have such like these abnormal things. Who keeps on the Islam method in his life, and has such these abnormal thing; that we can say he is a holy man.

Al Hafiz bin Katheer said; Allah tests his slaves with Ad'aj'al (antichrist). Allah gives him some abnormal customs. Antichrist has the power to fertile the lands of the believers of him. And vice versa. There is no prophet but he did warn his own nation of the antichrist. He is one-eyou and your Lord is not one-eyou and it is written between his two eyous Kafir.

Bany Tameem-people are the most forceful against antichrist:

Aby Hurayrah said; the messenger of Allah said; I have loved Bany Tameen since I have heard the messenger of Allah ﷺ saying; they are the most forceful people against the antichrist. (They are the most people in their fight against antichrist.)

Ibn Hajar said;

We can consider the general rule for the private one to be the biggest fights will be fighting the antichrist.

Places that antichrist will never come into.

Aby Hurayrah said; the messenger of Allah ﷺ said; antichrist will come from the east. He will pay attention towards Medina, but the angels will

change his face into Al Sham to be killed there.

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Ibn Al Say'ad is from the Jews of Al Medina:

Omar bin Al Khat'ab sat off with the messenger of Allah ﷺ in a group of people of the companions. They met Ibn Al Say'ad playing with the boys. The messenger of Allah did strike his back saying to him; who am I? He said you are the messenger of uneducated people; do you witness that I am the messenger of Allah? Therefore, the messenger of Allah did beat him saying; I believed in Allah and his messengers. The messenger of Allah asked him about what he saw. He said; I see a truth and a lair one. So the messenger of Allah said to him; it is confused for you. Omar said; let me strike his neck! If he is the antichrist, you cannot be able to kill him. In addition, if he is not he, you have no right to kill him.

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The messenger of Allah ﷺ said; the thing that I fear more not only Ad'aj'al but the misguiding Imams.

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Aby Hurayrah said; the messenger of Allah said; I swear by my soul is in his hand, that Issa is about to put up. He will break the cross, kill the peg and cancel the taxes until the money will be more and more till the one prostration will be better than the lifetime and what is in it.

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Another narration that says; the messenger of Allah said; how will you do when Issa bin Marriam put up among of you? He will judge by Islam and my Sunnah.

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

The Jews did badly to Issa. When they wanted to kill him, Allah saved him but he will kill them in the end of the era.

Al Daj'al will get out from the Jews of Asbahan with him seventy thousands of Jews.

Seventy thousands of Jews of Asbahan will follow the antichrist.

When antichrist sees Issa, he will melt away. Issa will say to him, I will strike you and kill you. Therefore, he ﷺ will kill him. And the believers will follow the Jews and kill all of them till the trees and stones say to the Moslem people; come one there is a Jew one behind me, come to kill him but the tree of Ghardaq, it is from the Jews' tree.

Ahmed said; the messenger of Allah said; antichrist will get out in the state of ignorance in religion.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

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Ahmed said; the messenger of Allah said; I am worthier to Issa because there is no one between he and me. He will ruin antichrist and the safeness will get down the earth, till the sheep will live with the wolves.

With what will Issa do rule?

He will follow Islam religion. There is no prophet but the messenger of Allah Mohammed. So he will judge with what Islam says.

Is Issa bin alive or dead? Moreover, what is the proof of that?

Issa bin Mariam is alive he did not die. And the Jews did not kill him. The proof is:

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ ﴾ (النساء ١٥٧-١٦٠)

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. For the iniquity of the Jews We made unlawful for them certain

(foods) good and wholesome which had been lawful for them; in that they hindered many from Allah's way. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject Faith a grievous punishment.

Allah the Glorified refused their speech that Issa bin Marriam was killed.

Allah did rise him up to the heaven.

Question:

If Issa bin Marraiam is alive, will he get down the earth and judge the world?

Youas, he is alive and he will judge the world. Allah the Glorified revealed in this case;

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ ﴾

(النساء ١٥٩-١٦٠)

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered

many from Allah's way. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject Faith a grievous punishment.

Allah the Glorified said that each Jew and Christ will believe in him before his when he dies (before Issa dies)

The messenger of Allah said; I swear by whose hand catches my soul, Ibn Miriam is about get down to you as a just- ruler; he will break the cross and kill the pig.

The messenger of Allah said; there is a right group of my nation still fights for the right. In addition, Issa bin Mariam will get down being with them.

Mohamed ﷺ is as good as the all prophets why has not been in the heaven instead of Issa bin Marriam?

The answer:

Allah is All The wise The All compassionate He is All knower. He is The Only One Who Gives the prophets their favorites and he asks and no one asks him about what he does. Each prophet has a particular merit. In addition, it is not allowed for us to ask about the cause of that doing, because Allah He is alone All wiser.

Why was Issa bin Merriam named with Christ?

He was named with that name for his much tourism to invite the

religion. Asking such like these questions has no benefit.

Some kinds of people say that Issa died and buried is that right?

Allah the Glorified said;

﴿ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ ﴾ (المائدة ٧٥-٧٧)

Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yout see in what ways they are deluded away from the truth! Say: "Will you worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, He it is that heareth and knoweth all things." Say: "O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayoud

(themselves) from the even Way.

That verse disproves the sayings that say that Allah is Issa bin Merriam, Allah is the third of three and Issa is the son of Allah. Issa is nothing but a messenger such any messengers of Allah. That verse did not show for us when he will die, but Sun'ah indicated for us that he is alive and he will judge with just and he will die. The last verses indicated the state of people who said that bad speech. Allah the Glorified said;

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ ﴾ (المائدة ٠٧٢-٠٧٣)

They do blaspheme who say: "Allah is Christ the son of Mary." However, said Christ: "O Children of Israel? Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word, (of

blasphemy) verily a grievous penalty will befall the blasphemers among them.

These verse prohibit from the excessiveness and disavowal of the worshipping anything or anyone not Allah. So Allah the Glorified said;

﴿ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ ﴾ (الأنعام ٠١٤-٠١٨)

Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! But I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah." Say: "I would, if I disobeyoud my Lord, indeed have fear of the Penalty of a Mighty Day. "On that day, if the Penalty is averted from any, it is due to Allah's Mercy; and that would be (Salvation), the obvious fulfillment of all desire. "If Allah touch thee with affliction, none can remove it but He; if He

touch thee with happiness, He hath power over all things." "He is the Irresistible, (watching) from above over His worshippers; and He is the Wise, Acquainted with all things.

Allah said;

﴿ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرٗا ۝٢٠ ۞ وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ ٱسۡتَكۡبَرُواْ فِيٓ أَنفُسِهِمۡ وَعَتَوۡ عُتُوّٗا كَبِيرٗا ۝٢١ يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ حِجۡرٗا مَّحۡجُورٗا ۝٢٢ وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا ۝٢٣ ﴾(الفرقان ٢٠-٢٣)

Moreover, the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things). Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed, they have an arrogant conceit of themselves, and mighty is the insolence of their impiety! The Day they see the angels, no joy will there be to the sinners

that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!" In addition, We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

These verses had a disavowal against people who said that the messengers must be from angels so Allah says that from His own Sun'ah to make his messengers from the human being that who eat foods and walk in the markets.

Allah said;

﴿ ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ۝ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ۝ ﴾

(الأنبياء ٠٠٩-٠١٠)

Nor did We give them bodies that ate no food, nor were they exempt from death. In the end We fulfilled to them Our promise, and We saved them and those whom We pleased, but We destroyoud those who transgressed beyond bounds. We have revealed for you (O men!) a Book in which is a Message for you: will you not then understand?

These verses indicate there is no proof that Issa died but the prophets, messengers are people who eat, and the punishment will be for people who disbelieve in that.

Allah said;

﴿ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾ ﴾ (الأحزاب ٦٢)

(Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt thou find in the practice (approved) of Allah.

This sentence is general but it specialized those verses that we mentioned before. Every prophet had a particular miracle every one knows these miracles.

Ahadith that said about the afflictions of the antichrist:

The Jews did badly to Issa. When they wanted to kill him, Allah saved him but he will kill them in the end of the era.

Al Daj'al will get out from the Jews of Asbahan with him seventy thousands of Jews.

Seventy thousands of Jews of Asbahan will follow the antichrist.

When antichrist sees Issa, he will melt away. Issa will say to him, I will strike you and kill you. Therefore, he ﷺ will kill him. And the believers will follow the Jews and kill all of them till the trees and stones say to the Moslem people; come one there is a Jew one behind me, come to kill him but the tree of Ghardaq, it is from the Jews' tree.

Ahmed said; the messenger of Allah said; antichrist will get out in the state of ignorance in religion.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

Issa will discover the false speech of the Christian people who said that Issa was killed.

Ibn Hajar said; break the cross means; that he will abolish the religion of the Christians.

Ahmed said; the messenger of Allah said; I am worthier to Issa because there is no one between he and me. He will ruin antichrist and the safeness will get down the earth, till the sheep will live with the wolves.

With what will Issa do rule?

He will follow Islam religion. There is no prophet but the messenger of Allah Mohammed. So he will judge with what Islam says.

Is Issa bin alive or dead? Moreover, what is the proof of that?

Issa bin Mariam is alive he did not die. And the Jews did not kill him. The proof is:

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ ﴾ (النساء ١٥٧-١٦٠)

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; but they killed him not, nor crucified him, [illegible] made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in

Power, Wise. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered many from Allah's way. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject Faith a grievous punishment.

Allah the Glorified refused their speech that Issa bin Marriam was killed.

Allah did rise him up to the heaven.

Question:

If Issa bin Marraiam is alive, will he get down the earth and judge the world?

Youas, he is alive and he will judge the world. Allah the Glorified revealed in this case;

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ ﴾

(النساء ١٥٩-١٦٠)

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered many from Allah's way. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject Faith a grievous punishment.

Allah the Glorified said that each Jew and Christ will believe in him before his when he dies (before Issa dies)

The messenger of Allah said; I swear by whose hand catches my soul, Ibn Miriam is about get down to you as a just- ruler; he will break the cross and kill the pig.

The messenger of Allah said; there is a right group of my nation still fights for the right. In addition, Issa bin Mariam will get down being with them.

Mohamed ﷺ is as good as the all prophets why has not been in the heaven instead of Issa bin Marriam?

The answer:

Allah is All The wise The All compassionate He is All knower. He is The Only One Who Gives the prophets their favorites and he asks and no one asks him about what he does. Each prophet has a particular merit. In addition, it is not allowed for us to ask about the cause of that doing, because Allah He

is alone All wiser.

Why was Issa bin Merriam named with Christ?

He was named with that name for his much tourism to invite the religion. Asking such like these questions has no benefit.

Some kinds of people say that Issa died and buried is that right?

Allah the Glorified said;

﴿ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ ﴾ (المائدة ٠٧٥-٠٧٧)

Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yout see in what ways they are deluded away from the

truth! Say: "Will you worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, He it is that heareth and knoweth all things." Say: "O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayoud (themselves) from the even Way.

That verse disproves the sayings that say that Allah is Issa bin Merriam, Allah is the third of three and Issa is the son of Allah. Issa is nothing but a messenger such any messengers of Allah. That verse did not show for us when he will die, but Sun'ah indicated for us that he is alive and he will judge with just and he will die. The last verses indicated the state of people who said that bad speech. Allah the Glorified said;

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ ﴾ (المائدة ٠٧٢-٠٧٣)

They do blaspheme who say: "Allah is Christ the son of Mary." However, said Christ: "O Children of Israel? Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word, (of blasphemy) verily a grievous penalty will befall the blasphemers among them.

These verse prohibit from the excessiveness and disavowal of the worshipping anything or anyone not Allah. So Allah the Glorified said;

﴿ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ ﴾ (الأنعام ١٤-١٨)

Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! But I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah." Say: "I would, if I disobeyoud my Lord, indeed have fear of the Penalty of a Mighty Day. "On that day, if the Penalty is averted from any, it is due to Allah's Mercy; and that would be (Salvation), the obvious fulfillment of all desire. "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things." "He is the Irresistible, (watching) from above over His worshippers; and He is the Wise, Acquainted with all things.

Allah said;

﴿ وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ
وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ ۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ
لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ
أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ
لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ
عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾ ﴾ (الفرقان ٢٠-٢٣)

Moreover, the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things). Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed, they have an arrogant conceit of themselves, and mighty is the insolence of their impiety! The Day they see the angels, no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!" In addition, We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

These verses had a disavowal against people who said that the messengers must be from angels so Allah says that from His own Sun'ah to make his messengers from the human being that who eat foods and walk in the markets.

Allah said;

﴿ وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا لَّا يَأۡكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ﴿٨﴾ ثُمَّ صَدَقۡنَٰهُمُ ٱلۡوَعۡدَ فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ ﴿٩﴾ لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ أَفَلَا تَعۡقِلُونَ ﴿١٠﴾ ﴾

(الأنبياء ٠٠٨–٠١٠)

Nor did We give them bodies that ate no food, nor were they exempt from death. In the end We fulfilled to them Our promise, and We saved them

and those whom We pleased, but We destroyoud those who transgressed beyond bounds. We have revealed for you (O men!) a Book in which is a Message for you: will you not then understand?

These verses indicate there is no proof that Issa died but the prophets, messengers are people who eat, and the punishment will be for people who disbelieve in that.

Allah said;

﴿ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾ ﴾ (الأحزاب ٦٢)

(Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt thou find in the practice (approved) of Allah.

This sentence is general but it specialized those verses that we mentioned before. Every prophet had a particular miracle every one knows these miracles.

<u>What preserved from antichrist:</u>

1- **Seeking Allah the refuge from him;** we said before the Ahadith, which mentioned that.

2- **Memorizing ten verses from Al Kahf Sura**; the messenger of Allah said; whosoever memorizes the ten verses of the beginning of Al Kahf, he will be preserved from the trial of antichrist. There is

another narration said; whosoever memorizes the ten verses of the last sura of Al Kahf, he will be preserved from antichrist.

3- **Whosoever heard that antichrist have come out; he should be away of him.** The messenger of Allah said; whosoever hears of antichrist, he should be away of him. It might be there is a believer can approach to him and then he follows him.

4- **Dwell in Mecca and Medina**. We said before that he will never come into it.

Ibn Al Say'ad story:

Omar bin Al Khat'ab sat off with the messenger of Allah ﷺ in a group of people of the companions. They met Ibn Al Say'ad playing with the boys. The messenger of Allah did strike his back saying to him; who am I? He said you are the messenger of uneducated people; do you witness that I am the messenger of Allah? Therefore, the messenger of Allah did beat him saying; I believed in Allah and his messengers. The messenger of Allah asked him about what he saw. He said; I see a truth and a lair one. So the messenger of Allah said to him; it is confused for you. Omar said; let me strike his neck! If he is the antichrist, you cannot be able to kill him. In addition, if he is not he, you have no right to kill him.

The messenger of Allah ﷺ said; there is no prophet but he did warn his own nation of the antichrist. He is one-eyoud and your Lord is not one-eyoud and it is written between his two eyous Kafir.

Aby Saaid Al Khodarey said; I met Ibn Say'ad at one morning. He said to me; have not you heard that the messenger of Allah said that antichrist has no birth for him? I have a son. And he ﷺ said; he is unbeliever, I am Moslem. He ﷺ said that he does neither enter Medina nor Mecca; that I have just gone out of Medina and directing to Mecca.

There were some companions swear that Ibn Al Say'ad was the antichrist. Such as Jabir bin Abd Allah and Abd Allah bin Omar.

Some sayings of the scholars for Ibn Al Say'ad:

Al Nawawey said; the story of Ibn Al Say'ad is a problem. He is one of quacks but he is not antichrist.

Al Khat'aby said;

Al Khat'aby said; the ancestors differed about the matter of Ibn Al Say'ad. Ibn Omar and Jabir saw him antichrist. They did swear as Omar did at the messenger of Allah.

When Jabir was said to him that man (Ibn Al Say'ad) entered Mecca, he said; even if. But what happened with the messenger of Allah and Ibn Al Say'ad was abolishing of what he claimed of prediction. In addition, there is a difference between the prediction and the prophecy.

Al Bayhaqey said;

The matter of Ibn Al Say'ad was a test, that Allah the glorified saved Moslem from it. Ahadith that said the difference between Al Daj'al and Ibn

Al Say'ad are sound. Moreover, the resemblance between both of them does not mean that Ibn Al Say'ad was antichrist.

Is there anything more danger than Ibn Al Say'ad?

1- The Hidden Polytheism; is one of more danger than antichrist. Aby Saaid Al Khodarey said; the messenger of Allah ﷺ went out to us while we were mentioning antichrist. The messenger of Allah said; do I tell you about the more danger than the antichrist. We said; but Youa O the messenger of Allah. He ﷺ said; the hidden polytheism.

2- The misguide Imams: .

   The messenger of Allah ﷺ said; the thing that I fear more not only Ad'aj'al but the misguiding Imams.

Putting up of Issa:

After getting out of the cursed antichrist, Issa ﷺ will put up. That putting up is sound and true. In addition, the people who said that is not true, they said false. Because they proved with what is not true. Issa will never put up as a new prophet but he will follow the message of Mohammedﷺ.

<u>Issa's getting down:</u>

Putting up of Issa:

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The proof of Issa's putting up:

Aby Hurayrah said; the messenger of Allah said; I swear by my soul is in his hand, that Issa is about to put up. He will break the cross, kill the peg and cancel the taxes until the money will be more and more till the one prostration will be better than the lifetime and what is in it.

He will cancel the religion of the Christian people.

He will never accept the taxes, but he will never accept any thing but Islam only or killing.

The money will be more and more for the justice.

Another narration that says; the messenger of Allah said; how will you do when Issa bin Marriam put up among of you? He will judge by Islam and my Sunnah.

The description of Issa:

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

He is red-white face. He will fight the people for Islam. He will kill the peg and break the cross. He will stay for forty years. In addition, he will die and the Moslem people will pray upon him.

Where will Christ get down?

Ibn Sama'an said; Allah the Glorified will send Christ bin Marriam, he will get down at Al Manarah Al Bayd'aa in the east of Damascus.

The blockade:

Jabir said; the messenger of Allah said; the Moslem people escape to Al Dokh'an Mountain in Al Sham. The antichrist will blockade them till they will be exhausted. Issa bin Marrian will say; O the people; why do not you fight that man? They reply that he is from Jinn.

They will have a very much starvation, till they burn their strings to eat. They hear a sound saying three times; the succor has come to you. They say; that a voice of a satisfied man.

The wisdom of Issa's getting down:

The Jews did badly to Issa. When they wanted to kill him, Allah saved him but he will kill them in the end of the era.

Al Daj'al will get out from the Jews of Asbahan with him seventy thousands of Jews.

Seventy thousands of Jews of Asbahan will follow the antichrist.

When antichrist sees Issa, he will melt away. Issa will say to him, I will strike you and kill you. Therefore, he ﷺ will kill him. And the believers will follow the Jews and kill all of them till the trees and stones say to the Moslem people; come one there is a Jew one behind me, come to kill him but the tree of Ghardaq, it is from the Jews' tree.

Ahmed said; the messenger of Allah said; antichrist will get out in the state of ignorance in religion.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

Issa will discover the false speech of the Christian people who said that Issa was killed.

Ibn Hajar said; break the cross means; that he will abolish the religion of the Christians.

Ahmed said; the messenger of Allah said; I am worthier to Issa because there is no one between he and me. He will ruin antichrist and the safeness will get down the earth, till the sheep will live with the wolves.

With what will Issa do rule?

He will follow Islam religion. There is no prophet but the messenger of Allah Mohammed. So he will judge with what Islam says.

Is Issa bin alive or dead? Moreover, what is the proof of that?

Issa bin Mariam is alive he did not die. And the Jews did not kill him. The proof is:

The description of Issa:

The messenger of Allah described Issa more than one time. One he said; I saw as a dream in Kaaba that there is a most beautiful man that I have ever seen. His hare from here to her (between his two shoulders) his head dripping water.

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They will have a very much starvation, till they burn their strings to eat. They hear a sound saying three times; the succor has come to you. They say; that a voice of a satisfied man.

Ya'egoog and Ma'egoog:

They are two tribes. They are from Ibn Adam, if they are sent they will corrupt. When Allah the Glorified say to Adam on the doom's day; O Adam! Adam replies; Here I am at your service! Allah say; get out the peole of fire to go to it. He will ask about the numbers. Allah will say; from one thousand you get out into fire nine hundred and ninety nine!! The messenger of Allah said; one of you to the paradise and the others from Ya'egoog and Ma'egoog.

There is no sound Hadith that says; Adam had a dream so his sperm mixed with a dust and the Ya'egoog and Ma'egoog got out of that!!! it is not true.

The Turkish people are from Ya'egoog and Ma'egoog. Qatadah said that they twenty two tribes Zy Al Qarnayn buit the dam on the twenty one tribes of them and one was out for fighting.

The describtion of Ya'egoog and Ma'egoog:

Their faces are wide their eyous are small and long hair

There is no sound Hadith says about their own numbers but we knew that they are plenty.

Allah the Glorified said about them;

﴿ قَالُواْ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِي زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُواْ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِيٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓاْ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُواْ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَآءَ وَعْدُ رَبِّي جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾ ﴾ (الكهف ٩٤-٩٩)

They said: "O Zul-qarnian! the Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them? "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain sides, he said, "Blow (with your bellows)" then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead." Thus were they made powerless to scale it or to dig through it. He said: "This is a mercy from my Lord: but when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true." On that day We shall leave them to surge like waves on one another; the trumpet will be blown, and We shall collect them all together.

Al Bojhary said; there is Hadith that says; there is one man said to the messenger of Allah; I saw that Dam. The messenger of Allah said to him; describe it; it is like Al Bord Al Mohab'er. The messenger of Allah ﷺ said; you have seen it.

Getting out of Ya'egoog and Ma'egoog:

Zaynab bint Gahsh said; the messenger of Allah ﷺ splet at her. When he got up, his face was red saying; there is no god but Allah. Woe to the Arab, of an evil is near. Ya'egoog and Ma'egoog opened an opening such that, he rolled round his two fingers.

It was narrated by Al Naw'ass bin Sama'an said: One morning The messenger of Allah ﷺ madementione of Al Daj'al one morning, and he described him to be insignificant and at the same time described him so significant that we thought hewas on the date-palm trees (i.e., nearby). When

we went to him (the Prophet ﷺ) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O The messenger of Allah ﷺ, you made a mention of Al Daj'al in the morning. Sometimes you describe him to be insignificant and sometimes very important. Webegan to think as if he were present on the date-palm trees." Thereupon he said, "I harbour fear in regard to you in respect of so many other things besidesAl Daj'al If he appears while I am still in your midst, I will face him and refute his false arguments, but if he appears in my absence, everyone must face him and refute his false claims, and Allah will take care of every Moslem on my behalf and safeguard him against his evil. Al Daj'al is a young man with very curly hair with one eyou protruding (with which he cannot see). I compare (his appearance) to that of Abd Al Oz'a bin Qat'an. He who amongst you survives to see him, should recite over him the opening Verses of Surat Al-Kahf. He will appear on the way between Syria and Iraq and will spread mischief right and left. O Servant of Allah! Remain adhered to the truth." We asked: "O The messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O The messenger of Allah! Will one day's Salatt (prayer) suffice for the Salatt of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salatt." We said: "O The messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their

evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send Jesus, son of Miriam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyoud and placing his hands on the wings of two angels. When he will lower his head, there Would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his smell will die and his smell will reach as far as he will be able to see. He will then search for Al Daj'al until he will catch hold of him at the gate (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to I'ssa son of Miriam, and he will wipe their faces and will inform them of their ranks in Paradise, and it will be under such conditions that Allah will reveal to these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Gog and Magog people and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will

say: 'There was once water there.' Prophet I'ssa and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred Dinar, and I'ssa along with his companions, will make supplication to Allah, Who will send insects which will attack their necks until they all will perish like a single person. Prophet, Issa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Moslem and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Judgement Day will be held." [Moslem]

It was narrated by Abd Allah bin Amr bin Al A'ass said: The messenger of Allah ﷺ "Al Daj'al (the Antichrist) will appear in my nation and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet Jesus, son of Marriam (Mary). I'ssa will pursue him and slaughter him. Then people wil'

survive for seven years in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Al Sh'am. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Satan will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do? He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which Will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Lord.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much? It will be said: 'Nine hundred and ninety nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Moslem]

The signs of Al Mahdey appearance:

Shiea think that there are two signs; the private sign and the general sign. The private one is for Allah alone and no one has the right for it. They say;

If it comes Allah will say to him; get out O the close to Allah to fight the enemy of Allah.

Al Mahdey has a sword, when the time comes; Allah will call him to get out fighting with that sword.

Gebreil will come to Al Mahdey saying to him; what makes you stay here?

He will say to Gabriel; O the servant of Allah! I stay here till the evening the sun is hot, Gabriel laugh then he knows that is Gabriel so he comes to greet him.

One of their scholars says; Al Mahdey will stand up between Al Rokn and al maqam, crying; o the companionship! Come one and follow me. All the people will hear him in the markets, homes and the sleepers. Saying to them;

O the people! Whosoever wants to look at Adam and his son; that me.

O the people whosoever wants to look at Abraham and his son Ismaeil that is me.

O the people whosoever wants to look at Issa and Shameoon, that is me.

O the people whosoever wants to look at Mohammed and Aly, that me.

He will recite all the heaven books!!!

From the superstitions of Sheia that they say that Al Mahdey will kill the Devil. When they described;

You are left to the known time..

They said;

The known time is getting out Al Mahdey.

From the superstitions:

Al Mahdey will break down Al K'abaa.

We wait for getting down Al Mahdey to set free the people from the wrongful, but Shiea say that he will start with breaking down Kaaba!!!!

From the superstitions they said;

He will carry the sword for eight months, killing Moslems of Sunnah. One of them said; that he will kill five hundreds of Quraysh people by six times!!!

From the superstitions they said; he will kill every one from Quraysh. He will kill so much that the people will say that he is not from the family of Mohammed.

Aly said that one of us will get out fighting the Arab and the people will say; if he was from the family of Mohammed. He would mercy us.

We said before that Al Daj'al is very evil and we said; the messenger of Allah ﷺ said; do seek refuge with Allah from the tomb's punishment, do seek refuge with Allah from the punishment of inferno, do seek refuge with Allah from antichrist's affliction and do seek refuge with Allah from the affliction of life and death.

Zayd bin Al Arq'am said; the messenger of Allah ﷺ said; Alla'hom'a in'y Ae'oozo bika minl Ajz wal kasal, waljobn wal bokhl wal hiram wa A'azabil qabr wafitnata ad'aj'al allahom'a aati nafsy taqwaha wa zak'eha anta khayro man zak'aha ant'a waly'oha wa mawlaha al'ahom'a in'y a'aozo bika min Elm la yanf'a wa min qalb la yakhsh'a wa min nafsin la tashb'a wa min d'awah la yostajaba laha.

A'esha said; the messenger of Allah ﷺ said; Al'ahom'a in'y Aaozo bika min al kasal wal hirami wal ma'etham wal mahgram wa min fitnata alqabry wa A'azab Al qabr wa min fitnata an'ar wa Azaban'arwa min shar fitnata al hgina wa Aaozo bika min fitnata al faqr wa A'aozo bika min fitnati al maseeh ad'aj'al allahoma ihgsil khatayaya bil ma'a wal thalj wal barad wa naqi qalby min al khataya kama yonaq'a ath'awbil aby'ady min ad'anass wa ba'ed bayny wa bayn khatayay kama ba'ato bayna al mashriqi wal mahgrib.

The big signals approach to the doom's day. Reading the news of doom's day and the signals male the people improve their own deeds for Allah and vice verse.

The companions would teach their children for the signals of the

doom's day. Generation by generation taught their children to be ware of the doom's day.

Aby Hurayrah said; the messenger of Allah said; If three things go out, the self has no benefit of its belief if it has not believed before; antichrist, Ad'abah (sumpter) and raising the sun from its west.

There is a signal in Qura'an for getting out of Issa bin Mariam;

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ ﴾ (النساء ١٥٩)

Moreover, there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.

Allah the glorified left the mention of antichrist scorning him.

Some people said that Qura'an mentioned antichrist according to that verse;

The creation of the heavens and the earths is bigger than the human being's creation.

(I said that is not a sound argument) but we can say that Qura'an did not mention every thing and that is a proof which says that the messenger of Allah's Hadith is not lesser than Qura'an.

The why of naming D'aj'al:

The scholars said; the meaning of Daj'al is; the lair, tar, covering, walker throughout the world, camouflage, the gold's water and the sword's essence.

He is named Masseeh (Messiah) because his eyou is vanished and he will go round throughout the world but Mecca and Medina.

The Moslem people will be still stand the night for the prayer:

Till the sun gets up from the west:

The messenger of Allah said;

The people will meet a night is equal to three nights. The people who have Nawafil will know it. One of them is going to recite his part of Qura'an and goes to sleep. And he wakes up and recite his part of Qura'an and goes to sleep.

The people will know that night is so long that they will go to mosques in the fear state.

Suddenly the sun get up from the west, each one will believe, but their belief will never be useful foe the people who have not believed before.

Hijrah is not accepted from Moslem when the enemy fights them:

The messenger of Allah said;

Two kinds of Hijra:

One of them to emigrate the evil and the other one is to emigrate for Allah. These kinds of emigrations are not cut off as long as the repentance is accepted and the repentance is not cut off as long as the sun has not got up from its west.

﴿ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ (١٥٨) إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ (١٥٩) مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (١٦٠) ﴾ (الأنعام ١٥٨-١٦٠)

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord! The day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them

then, if it believed not before nor earned righteousness through its Faith. Say: "Wait you: we too are waiting."

As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

Say: "Verily, my Lord hath guided me to a Way that is straight, a religion of right, the Path (trod) by Abraham the true in faith, and he (certainly) joined not gods with Allah."

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds;

"No partner hath He: this am I commanded, and I am the first of those who bow to His Will."

﴿ وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُواْ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ۝٨٠ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ۝٨١ أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓاْ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ۝٨٢ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ۝٨٣ ﴾ (غافر ٨٠-٨٣)

And there are (other) advantages in them for you (besides); that you may through them attain to any need (there may be) in your hearts; and on them and on ships you are carried.

And He shows you (always) His Signs; then which of the Signs of Allah will you deny?

Do they not travel through the earth and see what the End of those before them was? They were more numerous than these and superior in strength and in the traces (they have left) in the land: yout all that they accomplished was of no profit to them.

For when their Messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were won't to scoff hemmed them in.

But when they saw Our Punishment, they said: "We believe in Allah, - the One Allah - and we reject the partners we used to join with Him."

But their professing the Faith when they (actually) saw Our Punishment was not going to profit them; (Such has been) Allah's way of dealing with His servants (from the most ancient times). And even thus did the rejecters of Allah perish (utterly)!

﴿ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾ ﴾ (الزخرف ٠٦٦-٠٧١)

Do they only wait for the Hour, that it should come on them all of a sudden, while they perceive not?

Friends on that Day will be foes, one to another; except the Righteous.

My devotees! no fear shall be on you that Day, nor shall you grieve,

(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

Enter you the Garden, you and your wives, in (beauty and) rejoicing.

To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that the eyous could delight in: and you shall abide therein (for ayou).

Such will be the Garden of which you are made heirs for your (good) deeds (in life).

You shall have therein abundance of fruit, from which you shall have satisfaction.

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ ﴾ (النساء ١٥٩-١٦١)

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.

For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; **in that they** hindered many from Allah's way.

That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject Faith a grievous punishment.

But those among them who are well-grounded in knowledge, and the Believers, believe in what hath been revealed to thee and what was revealed before thee; and (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

Of some Messenger We have already told thee the story; of others We have not, and to Moses Allah spoke direct.

Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah: for Allah is Exalted in Power, Wise.

But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: but enough is Allah for a witness.

Those who reject Faith and keep off (men) from the Way of Allah, have verily strayoud far, far away from the Path.

Those who reject Faith and do wrong, Allah will not forgive them nor guide them to any way; Except the way of Hell, to dwell therein forever. And this to Allah is easy.

O mankind! the Messenger hath come to you in truth from Allah: believe in him; it is best for you. But if you rejected Faith, to Allah belong all things in the heavens and on earth: and Allah is All-Knowing, All-Wise.

O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer).

But to those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them.

O mankind! Verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.

The smoke that will be before the doom's day:

Allah the glorified said:

﴿ فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ (١٠) يَغۡشَى ٱلنَّاسَۖ هَٰذَا
عَذَابٌ أَلِيمٞ (١١) رَّبَّنَا ٱكۡشِفۡ عَنَّا ٱلۡعَذَابَ إِنَّا مُؤۡمِنُونَ (١٢) أَنَّىٰ
لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ (١٣) ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ
مُعَلَّمٞ مَّجۡنُونٌ (١٤) إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًاۚ إِنَّكُمۡ عَآئِدُونَ (١٥) يَوۡمَ
نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ (١٦) ۞ وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ
فِرۡعَوۡنَ وَجَآءَهُمۡ رَسُولٞ كَرِيمٌ (١٧) أَنۡ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِۖ إِنِّي
لَكُمۡ رَسُولٌ أَمِينٞ (١٨) ﴾ (الدخان ٠١٠-٠١٨)

Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

Enveloping the people: this will be a Penalty Grievous.

(They will say:) "Our Lord! Remove the Penalty from us, for we do really believe!"

How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them,

Yout they turn away from him and say: "Tutored (by others), a man possessed!"

We shall indeed remove the Penalty for a while, (but) truly you will revert (to your ways).

One day We shall seize you with a mighty onslaught: We will indeed (then) exact retribution!

We did, before them, try the people of Pharaoh: there came to them a Messenger most honorable,

Saying: "Restore to me the servants of Allah: I am to you a messenger worthy of all trust;

"And be not arrogant as against Allah: for I come to you with authority manifest.

"For me, I have sought safety with my Lord and your Lord, against your injuring me.

Allah the Glorified said;

﴿ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾ ﴾

(ص ٠٨٠-٠٨٨)

(Allah) said: "Respite then is granted thee;

"Till the Day of the Time Appointed."

(Iblis) said: "Then by Thy Power, I will put them all in the wrong,

"Except Thy Servants amongst them, sincere and purified (by Thy grace)."

(Allah) said: "Then it is just and fitting, and I say what is just and fitting;

"That I will certainly fill Hell with thee and those who follow thee, every one."

Say: "No reward do I ask of you for this (Qura'an), nor am I a pretender.

"This is no less than a Message to (all) the Worlds.

When the messenger of Allah faced the obstinacy of Quratsh, he supplicated Allah to prevent them the food. So Allah revealed;

Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

Enveloping the people: this will be a Penalty Grievous.

(They will say:) "Our Lord! Remove the Penalty from us, for we do really believe!"

How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them,

Yout they turn away from him and say: "Tutored (by others), a man possessed!"

We shall indeed remove the Penalty for a while, (but) truly you will revert (to your ways).

One day We shall seize you with a mighty onslaught: We will indeed (then) exact retribution!

We did, before them, try the people of Pharaoh: there came to them a Messenger most honorable,

Saying: "Restore to me the servants of Allah: I am to you a messenger worthy of all trust;

"And be not arrogant as against Allah: for I come to you with authority manifest.

"For me, I have sought safety with my Lord and your Lord, against your injuring me.

- When Allah revealed for them His own bless, they returned to their disbelieving so Allah said;

﴿ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ۝٤ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ۝٥ وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ۝٦ يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ۝٧ ﴾ (الروم ٠٠٢-٠٠٧)

The Roman Empire has been defeated,

In a land close by: but they, (even) after (this) defeat of theirs, will soon be victorious,

Within a few years. With Allah is the Decision. In the Past and in the Future: on that Day shall the Believers rejoice,

With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful.

(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

They know but the outer (things) in the life of this world: but of the End of things they are heedless.

Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yout are there truly many among men who deny their meeting with their Lord (at the Resurrection)!

Do they not travel through the earth, and see what was the End of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): it was not Allah who wronged them, but they wronged their own souls.

In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

It is Allah Who begins (the process of) creation; then repeats it; then shall you be brought back to Him.

There are a lot of thunderbolts before the doom's day:

Imam Ahmed said;

Aby Saaid Al Khodarey said;

The messenger of Allah said;

The thunderbolts will be much when the approaching of the hour of the doom's day; till the man will say;

Who has been shocked? They will reply;

So-and-so and so-and-so were shocked today.

قال الإمام أحمد في مسنده برقم ١١١٩٤ حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ حَدَّثَنَا عُمَارَةُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ تَكْثُرُ الصَّوَاعِقُ عِنْدَ اقْتِرَابِ السَّاعَةِ حَتَّى يَأْتِيَ الرَّجُلُ الْقَوْمَ فَيَقُولَ مَنْ صَعِقَ تِلْكُمُ الْغَدَاةَ فَيَقُولُونَ صَعِقَ فُلَانٌ وَفُلَانٌ * قلت : وشيخ أحمد (محمد بن مصعب) ضعيف على مداره عند أحمد ، والحاكم في مستدركه، و قد ضعف الحديث الهيثمي في زوائده، غير أني قد حسنته لما وجدته في كتاب العظمة (لعبد الله بن محمد الأصبهاني) أن إبراهيم بن سعد قد سمع من محمد بن مصعب و قرة بن حبيب (هو: القشيري أبو علي الرماح البصري) وثق من إمام الجـرح والتعـديل: الإمام محمد بن إدريس الحنظلي (أبو حاتم الرازي) كما جاء في الجـرح والتعـديل بـرقم ٧٥٢/١٣٢/٧ فيكون هذا السند حسن لذاته والعلة فيه: عمارة بن مهران (لا بأس به)..

Raining will be much:

Al Baz'ar said;

The messenger of Allah said;

The Hour will never have till the rain will be so heavy that the homes will never be in safe.

From The Hour signals the people will elongate the buildings:

عَنْ عُمرَ بنِ الخطابِ ، رضيَ اللَّهُ عنه ، قال: «بَيْنما نَحْنُ جُلُوسٌ عِنْد رسولِ اللَّه (ﷺ) ، ذَات يَوْمٍ إِذْ طَلع عَلَيْنَا رجُلٌ شَديدُ بياضِ الثِّيابِ ، شديدُ سوادِ الشَّعْر ، لا يُرَى عليْه أَثَر السَّفَرِ ، ولا يَعْرِفُهُ منَّا أَحدٌ ، حتَّى جَلَسَ إِلَى النَّبيِّ (ﷺ) ، فَأَسْنَدَ رَكْبَتَيْه إِلَى رُكبَتيْه ، ووَضع كفَّيْه عَلَى فخذيهِ وقال : يا محمَّدُ أَخبِرْني عن الإسلام فقالَ رسولُ اللَّه (ﷺ) : الإسلامُ أَنْ تَشْهَدَ أَنْ لا إِلَهَ إلاَّ اللَّهُ ، وأَنَّ مُحَمَّداً رسولُ اللَّهِ وتُقيمَ الصَّلاَةَ ، وتُؤتِيَ الزَّكاة ، وتصُومَ رَمضَانَ ، وتحُجَّ الْبيْتَ إنِ استَطَعتَ إِلَيْه سَبيلاً.

قال : صدَقتَ . فَعجِبْنا لَهُ يسْأَلُهُ ويصدِّقُهُ ، قَالَ : فَأَخْبِرْني عن الإيمانِ . قَالَ أَنْ تُؤْمِن باللَّه وملائكَتِه ، وكُتُبِهِ ورُسُلِهِ ، والْيومِ الآخِرِ ، وتُؤمنَ بالْقَدَرِ خَيْرِه وشَرِّه . قَالَ: صدقْتَ قال : فأَخْبِرْني عن الإِحْسانِ . قال : أَنْ تَعْبُدَ اللَّه كَأَنَّكَ تَراهُ . فإنْ لَمْ تَكُنْ تَراهُ فإِنَّهُ يَراكَ قَالَ : فَأَخْبِرْني عن السَّاعة . قَالَ : مَا المسْؤُولُ عَنْهَا بأَعْلَمَ مِنَ السَّائِلِ . قَالَ : فَأَخْبِرْني عَنْ أَمَاراتِهَا . قَالَ أَنْ تلدَ الأَمَةُ ربَّتَها ، وَأَنْ تَرى الحُفَاةَ الْعُراةَ الْعالَةَ رِعاءَ الشَّاءِ يتَطاولُون في الْبُنيانِ ثُمَّ انْطَلَقَ ، فلبِثْتُ مليًّا ، ثُمَّ قَالَ : يا عُمرُ ، أَتَدرِي منِ السَّائِلُ قلتُ : اللَّهُ ورسُولُهُ أَعْلَمُ قَالَ : فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعلِّمُكم دِينَكُمْ » رواه مسلمٌ.

ومعنَى : « تلدُ الأمةُ ربَّتَهَا» أيْ : سيِّدتَهَا ، ومعناهُ أنْ تكثُرَ السَّرارِي حتَّـــى تَلــد الأمةُ السرِّيةُ بنتاً لسيدهَا ، وبنْتُ السَّيِّدِ في معنَى السَّيِّد ، وقيل غيرُ ذَلــكَ و « الْعالَــةُ » : الْفقراءُ . وقولُهُ « مليًّا » أيْ زمناً طويلاً ، وكانَ ذلك ثَلاثاً .

It was narrated by Omar bin Al-Khattab said: Once we were sitting in the company of The messenger of Allah when there appeared a person dressed in extremely white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on his face and he was known to none of us. He sat down near the Prophet leaning his knees against the knees of the Prophet g| and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islam." He replied, "Islam is that you bear witness to the fact that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Sawm (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Faith." He said. "It is that you believe in Allah, and His Books, and His Messengers and the Last Day and that you believe in Preordainment, the good of it and the bad of it." He said, "You have spoken the truth." He then enquired: "Tell me about I'hssan (performance of obligations in best possible manner)." He said, "It is that you worship Allah as if you are seeing Him; and if not, He is certainly watching you." He enquired: "Inform me about the Hour (i.e., the Day of Judgment)." He replied, "I have no more knowledge thereof than you." He said, "Inform me about some of its signs." He said, "They are - that a maid-servant will beget

her master, and that you will find the barefooted, naked, poor shepherds will compete one another in the construction of higher building." Then he departed. The Messenger of Allah kept silent for some time then addressed me, "O Omar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet said, "He was Jibril (Gabriel); he has come to you to teach you your religion." [Moslem}

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ لَا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ فَذَكَرَ بِمِثْلِهِ * رواه مسلم في صحيحه

Moslem narrate that the messenger of Allah said;

I am going to say to you Hadith, there is no one will say it to you after me.

I hear from the messenger of Allah saying;

The signals of the Hour – time of the doom's day are; the knowledge is risen up; the ignorance appears, the fornication is going to break out, the wine is drunk and the men go to end till one man will have fifty women.

The gold will me much in the Arab lands:

قالَ رَسُولُ اللّهِ صلّى اللهُ عَلَيْه وسلّم : « لا تَقُومُ السَّاعَةُ حَتّى يَحْسِرَ الفُرَاتُ عَنْ جبَلٍ منْ ذَهَبٍ يُقْتَتَلُ عليْه ، فيُقتَلُ منْ كُلِّ مائة تِسْعَةٌ وتِسْعُونَ ، فيَقُولُ كُلُّ رَجُلٍ منْهُمْ : لَعَلِّي أنْ أكُونَ أنَا أنْجُو» .

وفي روايةٍ « يوُشِكُ أنْ يَحْسِرَ الفُرَاتُ عَن كَنْزٍ مِنْ ذَهَبٍ ، فَمَنْ حَضَرَهُ فَلا يأخُذْ منْهُ شَيْئاً » متفقٌ عليه

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive. Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it." [It is agreed upon]

The apostasy of some Arab before the Hour:

The night will never be away till Al'aty and Uz'ah will be worshiped. Aby Hurayrah said;

O the messenger of Allah;

Allah said;

﴿ هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ
تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ﴿١٠﴾ تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ
فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ
﴿١١﴾ يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾ ﴾

(الصف ٠٠٩-٠١٢)

It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

O you who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?

That you believe in Allah and His Messenger, and that you strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if you but knew!

He will forgive you your sins, and admit you to Gardens beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the supreme Achievement.

And another (favour will He bestow), which you do love; help from Allah and a speedy victory. So give the Glad Tidings to the Believers.

O you who believe! Be you helpers of Allah: as said Jesus, the son of Mary, to the Disciples, "Who will be my helpers to (the work of) Allah?" They Said the Disciples, "We are Allah's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed against their enemies, and they became the ones that prevailed.

Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah; the Sovereign, the Holy One, the Exalted in Might, the Wise.

The messenger of Allah said;

Allah the Glorified will send a wind to get at the believers' souls and the land will never get at but the unbelievers only.

أخبرنا أحمد بن سالم المقرىء أخبرنا أبو الفضل محمد بن أحمد بن العجمي أخبرنا أبو البركات محمد بن علي بن منصور المحاملي سنة سبع وستين وأربعمائه حدثني عبد الملك بن بشران حدثنا ابن قانع حدثنا عبد الوارث بن إبراهيم العسكري حدثنا سيف بن مسكين حدثنا المبارك بن فضالة عن الحسن البصري قال قال خذ عني كذا خرجت في طلب العلم فقدمت الكوفة فإذا أنا بابن مسعود فقلت له هل للساعة من علم يعرف قال سألت رسول الله صلى الله عليه وسلم عن ذلك فقال من أعلام الساعة أن يكون الولد غيظا

والمطر قيضا ويفيض الأشرار فيضا ويصدق الكاذب ويكذب الصادق ويؤتمن الخائن ويخون الأمين ويسود كل أمة منافقوها وكل سوق فجارها وتزخرف المحاريب وتخرب القلوب ويكتفي النساء بالنساء والرجال بالرجال وتخرب عمارة الدنيا ويعمر خرابها وتظهر الغيبة وأكل الربا وتظهر المعازف والكبول ويشرب الخمر وتكثر الشرط والغمازون والهمازون (قلت: جاء في ميزان الاعتدال في نقد الرجال برقم ٣/٣٥٦ ٣٦٤٥ سيف بن مسكين عن سعيد بن أبي عروبة شيخ بصري يأتي بالمقلوبات والأشياء الموضوعة قاله ابن حبان وروى عن سعيد عن قتادة عن سعيد بن المسيب عن أبي هريرة عن أبي بكر مرفوعا إن الله إذا أطعم نبيا طعمة ثم قبضه كانت للذي يلي الأمر من بعده حدثناه محمد بن الحكم ب نسا حدثنا محمد بن غالب حدثنا سيف بهذا قال ابن النجار في ترجمة محمد بن علي المحاملي حدثني محمد بن سعيد الحافظ ثم ذكره .. قلت: وله شواهد منفصلة وأدلة متصلة ، وعلى ذلك لا تصح تحسين الحديث برمته بل نقنع به في الترغيب والترهيب لا الاحتجاج به ....

Al Hassen Al Bassery said;

I met Abd Allah bin Massood and I asked him;

What are the signals of the Hour?

He replied that there are a lot of signals such as;

The lair will be trusted, the trusted will be a lair, the hypocrites will be the presidents for their countries and the men will got married the men and the women will got married the women.

The losing of the money is from the Hour signals:

١٨٣٧- وَعَنْهُ قَالَ بينَمَا النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم في مَجْلِسٍ يُحَدِّثُ الْقَوْمَ ، جاءَهُ أعْرابِيٌّ فَقَالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُحَدِّثُ، فقَال بَعْضُ الْقَوْمِ : سَمِعَ مَا قَالَ ، فكَرِه ما قَالَ، وقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إذَا قَضَى حَدِيثَهُ قَالَ : « أيْنَ السَّائِلُ عَنِ السَّاعَةِ ؟ » قَال : ها أنَا يا رسُولَ اللَّه ، قَالَ : « إذَا ضُيِّعَت الأَمَانَةُ فانْتَظِرِ السَّاعَةَ » قَالَ: كَيْفَ إضَاعَتُها ؟ قَالَ : إذَا وُسِّدَ الأمْرُ إلى غَيْرِ أهْلِهِ فَانْتَظِرِ السَّاعة » .رواه البخاري

1837. It was narrated by Aby Hurayrah said: Once The messenger of Allah ﷺ was speaking to us when, a Bedouin came and asked him: "When will the Last Day be?" The messenger of Allah ﷺ continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When The messenger of Allah ﷺ concluded his speech he asked, "Where is the one who inquired about the Last Day?' The man replied: "Here I am." The messenger of Allah replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهم

عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ لَا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ فَذَكَرَ بِمِثْلِهِ * رواه مسلم في صحيحه

Moslem narrate that the messenger of Allah said;

I am going to say to you Hadith, there is no one will say it to you after me.

I hear from the messenger of Allah saying;

The signals of the Hour – time of the doom's day are; the knowledge is risen up; the ignorance appears, the fornication is going to break out, the wine is drunk and the men go to end till one man will have fifty women.

The blessing will be removed from the time:

Aby Naw'ass said; we said to the messenger of Allah; how many days that he will stay in the earth. He ﷺ said; forty days. One-day equals one year, one day equals one month, one day equals one week and the last days are such yours.

The scholars said that the day, which equals one year, must be estimated for the prayers; according to the normal times for the five prayers a day.

Imran bin Hasseen said; the messenger of Allah ﷺ said; there is a bigger matter then antichrist, between creating Adam to having the doom's day hour.

The messenger of Allah said; I know actually, what is with antichrist. He has two rivers, one of them as to see with one's own eyou, it is a white river; and the other a fire. If one of you sees the fire one, he should go to it and do not go to the white one. When he drinks from that fire, he will see it cold sweet water.

Huzayfa said; he has water and fire; his water is fire and his fire is water.

Allah makes his fire a paradise and makes the water a fire.

Mohgeerah bin Shoa'bah said; I asked the messenger of Allah a question. He ﷺ said to me; what does harm you from him? I said; they say that he has a mountain of bread and a river of water. He ﷺ said; he is lesser at Allah than this.

Abv Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by

the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

Aby Saaid Al Khodarey said; the antichrist comes out. One of the believers comes towards him. The antichrist's men meet that believer saying to him. Where are you going? He replies that he will go to antichrist. They say to him; do you believe in our Lord (antichrist)? He replies that Allah has no disadvantage. They say to each other; kill him! They take him to antichrist. When the believer sees him, he will say; O the people! The messenger of Allah ﷺ told us about the antichrist. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

The antichrist is prohibited from coming into Medina. He meets one of the best men. Antichrist orders his men to split him into two splits. The antichrist asks him; do not you believe in me? He replies; you are the lair antichrist. He orders his men to split him. When he is divided into pieces, the antichrist walks through the two pieces saying to him; do not you believe in me? He says; I got more emphases about you, you are the lair antichrist (he said to him that after antichrist give a life for him by the order of Allah.) the antichrist throws him into a fire but it is actually the paradise. That man is the best martyrs.

The frailty of Antichrist is a proof that his ability is by chance not refraining for him.

Allah tests his believers and unbelievers by that created.

The description of the last time's people:

6670 حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَأْخُذَ اللَّهُ شَرِيطَتَهُ مِنْ أَهْلِ الْأَرْضِ فَيَبْقَى فِيهَا عَجَاجَةٌ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا حَدَّثَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَمْ يَرْفَعْهُ وَقَالَ حَتَّى يَأْخُذَ اللَّهُ عَزَّ وَجَلَّ شَرِيطَتَهُ مِنَ النَّاسِ* رواه أحمد في مسنده (قلت) وهذا من مراسيل الحسن البصري وإن كان زماننا يعج بهذا..

Imam Ahmed said;

The messenger of Allah said;

Allah is going to get at his law of Islam, till there will be no good people but an offal people who do not prohibit the Monkar and do not enjoin on Ma'aroof.

In'a men il bayaan lasihran:

٤١١٣ حَدَّثَنَا عَفَّانُ حَدَّثَنَا قَيْسٌ أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مِنَ الْبَيَانِ سِحْرًا وَشِرَارُ النَّاسِ الَّذِينَ تُدْرِكُهُمُ السَّاعَةُ أَحْيَاءً وَالَّذِينَ يَتَّخِذُونَ قُبُورَهُمْ مَسَاجِدَ *رواه أحمد بسند جيد وفيه قيس بن الربيع (عندي: لا بأس به فيما يخالف)

Imam Ahmed said;

The messenger of Allah said;

In'a minl bayaan lasehran, the worst people who are going to face the Hour of the doom's day; and the people who make their tombs; mosques.

The hour of the doom's day will be upon the bad people:

Imam Ahmed said;

The messenger of Allah said;

The hour of the doom's day will never be but upon the bad people and there is no one say; there is no god but Allah.

The nearness of the Hour of the doom's day:

Al Waleed bin Abd Al Malik asked Anass bin Malik;

What did you hear about the hour of the doom's day from the messenger of Allah?

Anass said;

You and the hour of the doom's day are like these two (of his two fingers.)

The messenger of Allah said;

I was sent and the Hour like these two.

عن جابر رضي الله عنه قال: كان رسول الله (ﷺ) إذا خطب احمرت عيناه، وعلا صوته، واشتد غضبه، حتى إنه منذر جيش، يقول/ صبحكم و مساكم ويقـول: بعثـت أنـا والساعة كهاتين، ويقرن بين أصابعه، السبابة والوسطى، ويقول أما بعد، فإن خير الحـديث كتاب الله، وخير الهدي هدى محمد (ﷺ) و شر الأمـــور محدثاتها وكل بدعة ضلالة، ثم يقول أنا أولى بكل مؤمن من نفسه، من ترك مالا فلأهله، ومن ترك دينا أو ضياعا فإلي وعلي. رواه مسلم.

The messenger of Allah said: when he was preaching he was very angry and warns the people from the innovations. He lauded and his anger got up! As he warned for war! And said: I was sent by the Sa'ah (Doom's day) and saying: the best speech is Allah's one. And the best guidance is Mohammed's one and the worst matters are their innovations, each innovation is a misguidance. Then he says: I am more deserving to each believer. Whosoever leaves money that is for his family, and whosoever leaves a debt that will be upon me

حدثنا إسماعيل بن أبى أويس قال: حدثني مالك عن عبد الله بن دينار - مولى عبد الله بن عمر - عن عبد الله بن عمر بن الخطاب - ﷺ- أن رسول الله ﷺ قال: إنما مثلكم واليهود والنصارى كرجل استعمل عمالاً فقال:من يعمل لي إلى نصف النهار على قيـراط فعملت اليهود على قيراط ثم عملت النصارى على قيراط ثم أنتم الذين تعملون من صـلاة العصر إلى مغارب الشمس على قيراطين قيراطين فغضبت اليهود والنصارى، وقالوا: نحن أكثر عملاً وأقل عطاء، قال: هل ظلمتكم من حقكم شيئاً ؟قالوا :لا ، قال :فـذلك فـضلى ، أؤتيه من أشاء٠رواه البخاري

Issm'aeel bin Aby Awss said: Malik said to me: from Abd Allah bin Dinar from Abd Allah bin Omar said: The Messenger of Allah ﷺ

said: "Verily that is like you and the Jews and the Christ people as a man used deeders saying: "who deeds for me till the half of the day in return for a carat? The Jews did work in return for one carat then the Christ did work in return for two carats for the half of the day. Then you came from the afternoon to night in return for two carats by two carats the Jews and the Christ got angry. Allah said to them: "Have I shortened anything from you? They replied: "No." He said: "That is my favor gives to whom I want."

<u>There is no one will be on that earth from these people after one hundred year:</u>

The messenger of Allah said;

There is no one that lives today on that earth will be on that earth after one hundred year.

Allah the Glorified said;

﴿ أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ يُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَٱلْأَنْعَـٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَـٰفِعُ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ ﴾ (النحل ١٠٠-٥٠٠)

(Inevitably) cometh (to pass) the Command of Allah: seek you not then to hasten it: glory to Him, and far is He above having the partners they ascribe unto Him!

He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying) "Warn (Man) that there is no god but I: so do your duty unto Me."

He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!

He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

And cattle He has created for you (men): from them you derive warmth, and numerous benefits, and of their (meat) you eat.

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝١ مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ۝٢ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ ۝٣ قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ فِي ٱلسَّمَآءِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٤ ﴾ (الأنبياء ٠٠١-٠٠٤)

Closer and closer to mankind comes their Reckoning: yout they heed not and they turn away.

Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,

Their hearts toying as with trifles. The wrong-doers conceal their private counsels (saying), "Is this (one) more than a man like yourselves? Will you go to witchcraft with your eyous open?"

Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."

"Nay," they say, "(These are) medleys of dreams! Nay, he forged it! Nay, he is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"

﴿ يَسْأَلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ ﴾

(الأحزاب ٦٣-٦٥)

Men ask thee concerning the Hour: say, "The knowledge thereof is with Allah (alone)": and what will make thee understand? Perchance the Hour is nigh!

Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,

To dwell therein forever: no protector will they find, nor helper.

The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! would that we had obeyoud Allah and obeyoud the Messenger!"

And they would say: "Our Lord! we obeyoud our chiefs and our great ones, and they misled us as to the (right) path.

﴿ سَأَلَ سَآئِلُۢ بِعَذَابٖ وَاقِعٖ ۝١ لِّلۡكَٰفِرِينَ لَيۡسَ لَهُۥ دَافِعٞ ۝٢ مِّنَ
ٱللَّهِ ذِي ٱلۡمَعَارِجِ ۝٣ تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ فِي يَوۡمٖ كَانَ
مِقۡدَارُهُۥ خَمۡسِينَ أَلۡفَ سَنَةٖ ۝٤ فَٱصۡبِرۡ صَبۡرٗا جَمِيلًا ۝٥ إِنَّهُمۡ يَرَوۡنَهُۥ
بَعِيدٗا ۝٦ وَنَرَىٰهُ قَرِيبٗا ۝٧ يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ ۝٨ وَتَكُونُ
ٱلۡجِبَالُ كَٱلۡعِهۡنِ ۝٩ وَلَا يَسۡـَٔلُ حَمِيمٌ حَمِيمٗا ۝١٠ ﴾

(المعارج ٠٠١–٠١٠)

A questioner asked about a Penalty to befall,

The Unbelievers, the which there is none to ward off,

(A Penalty) from Allah, Lord of the Ways of Ascent.

The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years:

Therefore do thou hold Patience, a Patience of beautiful (contentment).

They see the (Day) indeed as a far-off (event):

But We see it (quite) near.

The Day that the sky will be like molten brass,

And the mountains will be like wool,

And no friend will ask after a friend,

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ۝٢ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ۝٣ وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ۝٤ حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ۝٥ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ۝٦ ﴾

(القمر ٠٠١–٠٠٦)

The Hour (of Judgment) is nigh, and the moon is cleft asunder.

But if they see a Sign, they turn away, and say, "This is (but) transient magic."

They reject (the warning) and follow their (own) lusts but every matter has its appointed time.

There have already come to them Recitals wherein there is (enough) to check (them),

Mature wisdom; but (the preaching of) Warners profits them not.

Therefore, (O Prophet) turn away from them. The Day that the Caller will call (them) to a terrible affair,

They will come forth, - their eyous humbled - from (their) graves, (torpid) like locusts scattered abroad,

Hastening, with eyous transfixed, towards the Caller! "Hard is this Day!" the Unbelievers will say.

Before them the People of Noah rejected (their Messenger): they rejected Our servant, and said, "Here is one possessed!" and he was driven out.

Then he called on his Lord: "I am one overcome: do Thou then help (me)!"

So We opened the gates of heaven, with water pouring forth.

﴿ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓاْ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ وَمَا كَانُواْ مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ ﴾ (يونس ٠٤٥-٠٤٧)

One day He will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Whether We show thee (realised in thy lifetime) some part of what We promise them, or We take thy soul (to Our Mercy) (before that), in any case, to Us is their return: ultimately Allah is witness to all that they do.

To every people (was sent) a Messenger: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

They say: "When will this promise come to pass, if you speak the truth?"

Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is

reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

Say: "Do you see, if His Punishment should come to you by night or by day, what portion of it would the Sinners wish to hasten?

"Would you then believe in it at last, when it actually cometh to pass? (It will then be said:) `Ah! now? And you wanted (aforetime) to hasten it on!'

"At length will be said to the wrong-doers: 'Taste you the enduring punishment! you get but the recompense of what you earned!'"

They seek to be informed by thee: "Is that true?" Say: "Ayou! by my Lord! it is the very truth! and you cannot frustrate it!"

Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yout most of them understand not.

It is He Who giveth life and who taketh it, and to Him shall you all be brought back.

﴿ ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَـٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَـٰلٍۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾ ﴾ (الشورى ١٧-٢٠)

It is Allah Who has sent down the Book in truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?

Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has Power and can carry out His Will.

To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the wrong-doers will have a grievous Penalty.

Thou wilt see the wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

What! do they say, "He has forged a falsehood against Allah?" But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words: For He knows well the secrets of all hearts.

He is the One that accepts repentance from His Servants and forgives sins: and He knows all that you do.

And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty.

﴿ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ ﴾

(طه ١٠٠-١٠٧)

On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

(All) faces shall be humbled before (Him), the Living the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

But he who works deeds of righteousness, and has Faith, will have no fear of harm nor of any curtailment (of what is his due).

Thus have We sent this down - an Arabic Qura'an and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

High above all is Allah, the King, the Truth! be not in haste with the Qura'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

When We said to the angels, "Prostrate yourselves to Adam," they prostrated themselves, but not Iblis: he refused.

﴿ قَـٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَـٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَـٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾ ﴾ (المؤمنون ١١٢-١١٨)

He will say: "What number of years did you stay on earth?"

They will say: "We stayoud a day or part of a day: but ask those who keep account."

He will say: "You stayoud not but a little, if you had only known!

"Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?"

Therefore exalted be Allah, the King, the Reality; there is no god but He, the Lord of the Throne of Honour!

If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through!

So say: "O my Lord! grant Thou forgiveness and mercy! For Thou art the Best of those who show mercy!"

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا
يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا
بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَـٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا
مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ ﴾

(الأعراف ١٨٧-١٨٨)

They ask thee about the (final) Hour, when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: say: "The knowledge thereof is with Allah (alone), but most men know not."

Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

No aid can they give them, nor can they aid themselves!

If you call them to guidance, they will not obey: for you it is the same whether you call them or you hold your peace!

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓاْ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾ ﴾

(النازعات ٤٠-٤٦)

And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires,

Their Abode will be the Garden.

They ask thee about the Hour, 'When will be its appointed time?'

Wherein art thou (concerned) with the declaration thereof?

With thy Lord is the Limit fixed therefore.

Thou art but a Warner for such as fear it.

The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!

Mentioning something of its signals:

There are five things that Allah Only knows:

Verily Allah has got the Hour-Knowledge.

﴿ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَأۡتِينَا ٱلسَّاعَةُۖ قُلۡ بَلَىٰ وَرَبِّي لَتَأۡتِيَنَّكُمۡ عَٰلِمِ ٱلۡغَيۡبِۖ لَا يَعۡزُبُ عَنۡهُ مِثۡقَالُ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَلَآ أَصۡغَرُ مِن ذَٰلِكَ وَلَآ أَكۡبَرُ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ۝٣ لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ۝٤ وَٱلَّذِينَ سَعَوۡ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٞ ۝٥ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ۝٦ وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلۡ نَدُلُّكُمۡ عَلَىٰ رَجُلٖ يُنَبِّئُكُمۡ إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ إِنَّكُمۡ لَفِي خَلۡقٖ جَدِيدٍ ۝٧ أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةُۢۗ بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ ٱلۡبَعِيدِ ۝٨ ﴾ (سبأ ٠٠٣-٠٠٨)

The Unbelievers say, "Never to us will come the Hour": say, "Nay! but most surely, by my Lord, it will come upon you; - by Him Who knows the unseen - from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than that, or greater, but is in the Record Perspicuous:

That He may reward those who believe and work deeds of righteousness: for such But those who strive against Our Signs, to frustrate them, - for such will be a Penalty - a Punishment Most humiliating; Are Forgiveness and a Sustenance Most Generous."

And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord, that is the Truth, and that it guides to the Path of the Exalted (in Might), Worthy of all praise.

The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when you are all scattered to pieces in disintegration, that you shall (then be raised) in a New Creation?

"Has he invented a falsehood against Allah, or has a spirit (seized) him? "Nay, it is those who believe not in the Hereafter that are in (real) Penalty, and in farthest Error.

﴿ زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ
بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ
ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨ يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ
ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ
سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩ ﴾ (التغابن ٠٠٧-٠٠٩)

The Unbelievers think that they will not be raised up (for Judgment). Say: "Youa, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allah."

Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is well acquainted with all that you do.

The Day that He assembles you (all) for a Day of Assembly, - that will be a day of mutual loss and gain (among you) - And those who believe in Allah and work righteousness, He will remove from them their ills, and He will admit them to Gardens beneath which rivers flow, to dwell therein forever: that will be the Supreme Achievement.

﴿ وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمْ كَانُواْ كَـٰذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَـٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُواْ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُواْ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ ﴾ (النحل ٠٣٨-٠٤٢)

They swear their strongest oath by Allah, that Allah will not raise up those who die; nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.

(They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

For to anything which We have willed, We but say the Word, "Be", and it is.

To those who leave their homes in the cause of Allah, after suffering oppression, We will assuredly give a goodly home in this world: but truly the

reward of the Hereafter will be greater. If they only realised (this)!

(They are) those who persevere in patience, and put their trust on their Lord.

﴿ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ ﴾

(غافر ٠٥٧-٠٦٠)

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yout most men understand not.

Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do you learn by admonition!

The Hour will certainly come: therein is no doubt: yout most men believe not.

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"

It is Allah Who has made the Night for you, that you may rest therein, and the Day, as that which helps (you) to see. Verily Allah is Full of Grace and Bounty to men: yout most men give no thanks.

Such is Allah, your Lord, the Creator of all things. There is no god but He: then how you are deluded away from the Truth!

Thus are deluded those who are won't to reject the Signs of Allah.

It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape - and made your shapes beautiful - and has provided for you Sustenance. Of things pure and good; such is Allah your Lord, so Glory to Allah, the Lord of the Worlds!

﴿ وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَـٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَـٰهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَـٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ ﴾ (الإسراء ٠٩٧-٠٩٨)

It is he whom Allah guides, that is on true guidance; but he whom He leaves astray, for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase for them the fierceness of the Fire.

That is their recompense, because they rejected Our Signs. And said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?

See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, Of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.

﴿ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾ ﴾ (يس ٠٨١-٠٨٣)

"Is not He Who created the heavens and the earth able to create the like thereof? "Youa, indeed! for He is the Creator Supreme of skill and knowledge (infinite)!

Verily, when He intends a thing, His Command is, "Be", and it is!

﴿ وَمَن لَّا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَـٰٓئِكَ فِي ضَلَـٰلٍ مُّبِينٍ ۝٣٢ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٣٣ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ۝٣٤ ﴾ (الأحقاف ٣٢-٣٤)

"If any does not hearken to the one who invites (us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error."

See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Youa, verily He has power over all things.

And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?" They will say, "Youa, by our Lord!" (one will say:) "Then taste you the Penalty, for that you were wont to deny (Truth)!"

Therefore patiently persevere, as did (all) Messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more

than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyoud except those who transgress?

﴿ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ ﴾ (الروم ٠٣٥-٠٣٨)

Or have We sent down authority to them, which points out to them the things to which they pay part-worship?

When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!

See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

That which you lay out for increase through the property of (other) people, will have no increase with Allah: but that which you lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.

It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)!

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

Say: "Travel through the earth and see what was the End of those before (you): most of them worshipped others besides Allah."

But set thou thy face to the right religion, before there comes from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).

Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

﴿ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾ ﴾

(الحج ٠٠٥)

O mankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ۝١٢ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ۝١٣ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ۝١٤ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝١٥ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ ۝١٦ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَـٰفِلِينَ ۝١٧ ﴾ (المؤمنون ١٢-١٧)

Man We did create from a quintessence (of clay);

Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create!

After that, at length you will die.

Again, on the Day of Judgment, will you be raised up.

And We have made, above you, seven tracts; and We are never unmindful of (Our) Creation.

﴿ وَهُوَ ٱلَّذِي يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهۡوَنُ عَلَيۡهِۚ وَلَهُ ٱلۡمَثَلُ
ٱلۡأَعۡلَىٰ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم
مَّثَلٗا مِّنۡ أَنفُسِكُمۡۖ هَل لَّكُم مِّن مَّا مَلَكَتۡ أَيۡمَٰنُكُم مِّن شُرَكَآءَ فِي
مَا رَزَقۡنَٰكُمۡ فَأَنتُمۡ فِيهِ سَوَآءٞ تَخَافُونَهُمۡ كَخِيفَتِكُمۡ أَنفُسَكُمۡۚ
كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡقِلُونَ ﴿٢٨﴾ بَلِ ٱتَّبَعَ ٱلَّذِينَ
ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن
نَّٰصِرِينَ ﴿٢٩﴾ ﴾ (الروم ٠٢٧-٠٢٩)

It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, Full of Wisdom.

He does propound to you a similitude from your own (experience): do you have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do you fear them as you fear each other? Thus do We explain the Signs in detail to a people that understand.

Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge but who will guide those whom Allah leaves astray? To them there will be no helpers.

So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

Turn you back in repentance to Him, and fear Him: establish regular prayers, and be not you among those who join gods with Allah,

Those who split up their Religion, and become (mere) sects, each party rejoicing in that which is with itself!

﴿ فَلْيَنظُرِ ٱلْإِنسَـٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧ إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ۝٨ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ۝٩ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝١٠ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ۝١١ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ۝١٢ إِنَّهُۥ لَقَوْلٌ فَصْلٌ ۝١٣ وَمَا هُوَ بِٱلْهَزْلِ ۝١٤ إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝١٥ وَأَكِيدُ كَيْدًا ۝١٦ فَمَهِّلِ ٱلْكَـٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ۝١٧ ﴾ (الطارق ٠٠٥-٠١٧)

Now let man but think from what he is created!

He is created from a drop emitted,

Proceeding from between the backbone and the ribs:

Surely (Allah) is able to bring him back (to life)!

The Day that (all) things secret will be tested,

(Man) will have no power, and no helper.

By the Firmament which returns (in its round),

And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),

Behold this is the Word that distinguishes (Good from Evil):

It is not a thing for amusement.

As for them, they are but plotting a scheme,

And I am planning a scheme.

Therefore grant a delay to the Unbelievers: give respite to them gently (for a while).

﴿ وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَـٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَـٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ ﴾

(الأعراف ٠٥٧-٠٥٨)

It is He Who sendeth the Winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead perchance you may remember.

From the land that is clean and good, by the Will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do We explain the Signs by various (symbols) to those who are grateful.

We sent Noah to his people. He said: "O my people! Worship Allah! you have no other god but Him. I fear for you the Punishment of a dreadful Day!

The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."

He said: "O my people! no wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the Worlds!

﴿ وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقًا جَدِيدًا ﴿٤٩﴾ ۞ قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا ﴿٥٠﴾ أَوۡ خَلۡقًا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٍۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾ يَوۡمَ يَدۡعُوكُمۡ فَتَسۡتَجِيبُونَ بِحَمۡدِهِۦ وَتَظُنُّونَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلًا ﴿٥٢﴾ ﴾ (الإسراء ٠٤٩-٠٥٢)

They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

Say: "(Nay!) be you stones or iron,

"Or created matter which, in your minds, is hardest (to be raised up), (yout shall you be raised up)!" then will they say: "Who will cause us to return?" Say: "He Who created you first!" then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!"

"It will be on a Day when He will call you, and you will answer (His call) with (words of) His praise, and you will think that you tarried but a little while!"

Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an

avowed enemy.

It is your Lord that knoweth you best; if He please, He granteth you mercy, or if He pleases, Punishment: We have not sent thee to be a disposer of their affairs for them.

And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some Prophets more (and other) gifts than on others: and We gave to David the (gift of) the Psalms.

Say: "Call on those - besides Him - whom you fancy: they have neither the power to remove your troubles from you nor to change them."

﴿ أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ
هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ
لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ
فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٢٥٩﴾ ﴾ (البقرة ٢٥٩)

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age: and look at thy donkey; and that We may make of thee a Sign unto the people, look further at the bones, how We bring them together and clothe them with flesh!" When this was shown clearly to him, he said: "I know that Allah hath power over all things."

﴿ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ ﴾ (البقرة ٢٦٠)

Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Youa! but to satisfy my own understanding." He said: "Take four birds; tame them to turn to thee; put a portion of them on every hill, and call to them; they will come to thee, (flying) with speed. Then know that Allah is Exalted in Power, Wise."

The people of cave's are known that they stayoud in their own cave for three hundreds of years with the solar-account and they increased for nine years of the lunar moths.

Mentioning of vanishing the lifetime:

The first thing that the people will face after the signals of the Hour will be the fear- whiff.

Allah the Glorified said;

﴿ وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا
مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ
بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ
يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ ﴾ (النمل ٠٨٧-٠٩٠)

And the Day that the Trumpet will be sounded, then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, Who disposes of all things in perfect order: for He is well acquainted with all that you do.

If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.

And if any do evil, their faces will be thrown headlong into the Fire. "Do you receive a reward other than that which you have earned by your deeds?"

For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,

And to rehearse the Qura'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner."

Allah the Glorified said;

﴿ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ ﴾

(الزمر ٠٦٩-٠٧١)

And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward; and a just decision pronounced between them; and they will not be wronged (in the least).

And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do.

The Unbelievers will be led to Hell in crowd: until, when they arrive there, its gates will be opened. And its Keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

(To them) will be said: "Enter you the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its Keepers will say: "Peace be upon you! well have you done! Enter you here, to dwell therein."

They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

﴿ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا
صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ
ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ
هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ
نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَٰبَ
ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ
مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ
رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ
يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ
ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ ﴾ (يس ٤٨-٦١)

Further, they say, "When will this promise (come to pass), if what you say is true?"

They will not (have to) wait for aught but a single Blast: it will seize them while they are yout disputing among themselves!

No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!

The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

They will say: "Ah! woe unto us! who hath raised us up from our beds of repose?" (a voice will say:) "This is what (Allah) Most Gracious had promised, and true was the word of the Messengers!"

It will be no more than a single Blast, when lo! They will all be brought up before Us!

Then, on that Day, not a soul will be wronged in the least, and you shall but be repaid the meed of your past Deeds.

Expecting having the Hour at any time:

٢٣٥٥ حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أَبُو الْعَلَاءِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَـرْنَ وَاسْـتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا قَالَ أَبمو عِيسَى هَذَا حَدِيثٌ حَـسَنٌ وَقَـدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ هَذَا الْحَدِيثُ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَـلَّى اللَّهـم

عَلَيْهِ وَسَلَّمَ نَحْوَهُ *رواه الترمذي وقال حسن (قلت: بل هو ضعيف بسبب أبو العلاء غير أنه قد توبع بما رواه أحمد في مسنده عن مطرف (ثقة) عن عطية (مدلس ضعيف) وهو على مداره)غير أني وجدت له شاهد قوي عند ابن أبي الدنيا فحسنته لغيره أما قول الترمذي حسن بسنده هذا فلا يصح هذا التحسين إلا بذكر الأقوى سندا..

From Aby Saaid Al Khodarey said: The messenger of Allah ﷺsaid: How I get pleasure and the owner of Al Qarn have just held Qarn and listed to the permission to start up Al Nafkh (blowing). That was hard upon his companions, so The messenger of Allah ﷺ said to them: Hasbona Allah wa ne'ama Al Wakeel. Al Termezey

Hadeeth Al S'oor:

جاء في مسند إسحاق بن راهوية برقم ١/٨٥/١٠ أخبرنا عبدة بن سليمان الرواسي نا إسماعيل بن رافع المدني عن محمد بن يزيد بن أبي زياد عن رجل من الأنصار عن محمد بن كعب القرظي عن رجل من الأنصار عن أبي هريرة قال نا رسول الله صلى الله عليه وسلم وهو في طائفة من أصحابه قال ثم إن الله لما خلق السماوات والأرض خلق الصور فأعطاه إسرافيل فهو واضعه على فيه شاخص بصره إلى العرش ينتظر متى يؤمر قال أبو هريرة فقلت يا رسول الله وما الصور قال القرن قلت وكيف هو قال عظيم والذي نفسي بيده إن عظم دارة فيه لطلابه السماوات والأرض يأمر الله إسرافيل أن ينفخ ثلاث نفخات الأولى نفخة الفزع والثانية نفخة الصعوق والثالثة نفخة القيام لرب العالمين يأمر الله إسرافيل فيقول له انفخ نفخة الفزع فيفزع أهل السماوات وأهل الأرض إلا من شاء الله فيأمره فيديمها ويطولها فلا يفتر وهي التي يقول الله عز وجل وما ينظر هؤلاء إلا صيحة واحدة ما لها من فواق فيسير الله الجبال فتمر مر السحاب ثم تكون ترابا وترتج الأرض بأهلها رجا وهي التي يقول الله عز وجل يوم ترجف الراجفة تتبعها الرادفة قلوب يومئذ واجفة فتكون الأرض كالسفينة الموثقة في البحر تضربها الأمواج تكفأ بأهلها أو كالقنديل

المعلق بالعرش ترجحه الأرواح فتميد الناس على ظهرها فتذهل المراضع وتضع الحوامل وتشيب الولدان وتطير الشياطين هاربة حتى تأتي الأقطار فتلقاها الملائكة فتضرب وجوهها فيرجع ويولي الناس مدبرين ينادي بعضهم بعضا وهي التي يقول الله عز وجل يوم التناد يوم تولون مدبرين ما لكم من الله من عاصم ومن يضلل الله فما له من هاد فبينما هم على ذلك إذ انصدعت الأرض فانصدعت من قطر إلى قطر فرأوا أمرا عظيما فأخذهم لذلك من الكرب والهول ما الله به عليم ثم تكون السماء كالمهل ثم انشقت من قطر إلى قطر ثم انخسفت شمسها وقمرها وانتثرت نجومها ثم كشطت السماء عنهم قال رسول الله صلى الله عليه وسلم والأموات لا يعلمون بشيء من ذلك قال أبو هريرة قلت يا رسول الله صلى الله عليه وسلم فمن استثنى الله حين يقول ففزع من في السماوات ومن في الأرض إلا من شاء الله فقال أولئك الشهداء وهم أحياء ثم ربهم وإنما يصل الفزع إلى الأحياء فوقاهم الله فزع ذلك اليوم وأمنهم منه وهو عذاب الله يبعثه على شرار خلقه وهي التي يقول الله يا أيها الناس اتقوا ربكم إن زلزلة الساعة شيء عظيم يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد قال فيمكثون في ذلك البلاء ما شاء الله إلا أنه المطلوب ذلك ثم يأمر الله إسرافيل بنفخة الصعق فيصعق أهل السماوات وأهل الأرض إلا من شاء الله فإذا هم خمدوا خمودا فجاء ملك الموت إلى الجبار فيقول يا رب قد مات أهل السماوات وأهل الأرض إلا من شئت فيقول الله له وهو أعلم فمن بقي فيقول يا رب أنت الحي لا تموت وبقي حملة عرشك وجبريل وميكائيل وأنا فيقول الله ليمت جبريل وميكائيل قال فيتكلم العرش فيقول يا رب أتميت جبريل وميكائيل فيقول الله له اسكت فإني كتبت على من كان تحت عرشي الموت فيموتان ويأتي ملك الموت إلى الجبار فيقول يا رب قد مات جبريل وميكائيل فيقول فما زال يقول ادنوا ويقول محمد صلى الله عليه وسلم ادنه حتى وضع يده على ركبتي الله له وهو أعلم فمن بقي أنت الحي لا تموت وبقي حملة عرشك وأنا فيقول الله ليمت حملة عرشي فيموتون فيقول الله له وهو أعلم فمن بقي أنت الحي لا تموت وبقي حملة عرشك وأنا فيقول

الله ليمت حملة عرشي فيموتون فيقول الله له وهو أعلم فمن بقي فيقول أنت الحي لا تموت وبقيت أنا فيقول الله له أنت خلق من خلقي خلقتك لما قد رأيت فمت فيموت فإذا لم يبق إلا الله الواحد القهار الصمد الذي ليس بوالد ولا ولد كان آخرا كما كان أولا قال خلود لا موت على أهل الجنة ولا موت على أهل النار قال ثم يقول الله عز وجل لمن الملك اليوم لمن الملك اليوم فلا يجيبه أحد ثم يقول لنفسه لله الواحد القهار ثم يطوي الله السماوات والأرض كطي السجل للكتاب ثم يبدل الله السماء الأرض ثم دحا بها ثم يلففها ثم قال أنا الجبار ثم يبدل السماء الأرض ثم دحاهما ثم يلففهما فقال ثلاثا أنا الجبار ألا من كان لي شريكا فليأت ألا من كان لي شريكا فليأت فلا يأتيه أحد فيبسطها ويسطحها ويمدها مد الأديم العكاظي لا ترى فيها عوجا ولا أمتا ثم يزجر الله الخلق زجرة واحدة فإذا هم في هذه المبدلة في مثل مواضعهم الأولى من كان كان ومن كان على ظهرها كان على ظهرها ثم ينزل الله عليهم ماء من تحت العرش فتمطر السماء عليهم أربعين يوما فينبتون كنبات الطراثيث وكنبات البقل حتى إذا تكاملت أجسادهم فكانت كما كانت قال الله عز وجل ليحيي حملة العرش فيحيون ثم يقول ليحيى جبريل وميكائيل فيحييان ثم يأمر الله إسرافيل فيقول له انفخ نفخة البعث وينفخ نفخة البعث فتخرج الأرواح كأنها النحل قد ملئت ما بين السماء والأرض فيقول الجبار وعزتي وجلالي ليرجعن كل روح إلى جسده فتدخل الأرواح في الأرض على الأجساد ثم تمشي في الخياشيم كمشي السم في اللديغ ثم تنشق عنهم الأرض وأنا أول من تنشق عنه الأرض فتخرجون سراعا إلى ربكم تنسلون كلكم على سن ثلاثين واللسان يومئذ سريانية مهطعين إلى الداع يقول الكافرون هذا يوم عسر ذلك يوم الخروج يوقفون في موقف واحد مقدار سبعين عاما حفاة عراة غلفا غرلا لا ينظر إليكم ولا يقضي بينكم فيبكي الخلائق حتى ينقطع الدمع ويدمعون دما ويغرقون حتى يبلغ ذلك منهم الأذقان ويلجمهم ثم يضجون فيقولون من يشفع لنا إلى ربنا ليقضي بيننا فيقولون ومن أحق بذلك من أبيكم آدم خلقه الله بيده ونفخ فيه من روحه وكلمه قبلا فيؤتى آدم فيطلب ذلك إليه فيأبى فيستقرون الأنبياء نبيا نبيا كلما جاؤوا نبيا أبى وقال رسول الله صلى الله عليه وسلم حتى يأتوني فإذا جاؤوني انطلقت حتى آتي الفحص فأخر قدام العرش ساجدا فيبعث الله إلي ربي ملكا فيأخذ

بعضدي فيرفعني قال أبو هريرة فقلت يا رسول الله وما الفحص فقال قدام العرش قال يقول الله ما شأنك يا محمد وهو أعلم فأقول يا رب وعدتني الشفاعة فشفعني في خلقك فاقض بينهم قال فيقول الله أنا آتيكم فأقضي بينكم قال رسول الله صلى الله عليه وسلم فأجيء فأرجع فأقف مع الناس فبينما نحن وقوفا إذ سمعنا حسا من السماء شديدا فهالنا فنزل أهل السماء الدنيا بمثلي من فيها من الجن والإنس حتى إذا دنوا من الأرض أشرقت الأرض الإحرم فأخذوا مصافهم فقالوا أفيكم ربنا فقالوا لا وهو آت ثم ينزل أهل السماء الثانية بمثلي من نزل من الملائكة وبمثلي من فيها من الجن والإنس حتى إذا دنوا من الأرض أشرقت الأرض الإحرم وأخذوا مصافهم فقلنا لهم أفيكم ربنا فقالوا لا وهو آت ثم ينزل أهل السماء الثالثة بمثلي من نزل من الملائكة وبمثلي من فيها من الجن والإنس حتى إذا دنوا من الأرض أشرقت الأرض الإحرم وأخذوا مصافهم فقلنا لهم أفيكم ربنا فقالوا لا وهو آت ثم ينزل أهل السماوات سماء سماء على قدر ذلك من التضعيف حتى ينزل الجبار في ظلل من الغمام والملائكة تحمل عرشه ثمانية وهم اليوم أربعة أقدامهم على تخوم الأرض السفلى والأرضون والسماوات على حجزهم والعرش على مناكبهم لهم زجل من التسبيح وتسبيحهم أن يقولوا سبحانك ذي الملك ذي الملكوت سبحان رب العرش ذي الجبروت سبحان رب الملائكة والروح قدوسا قدوس سبحان ربنا الأعلى سبحان رب الملكوت والجبروت والكبريا والسلطان والعظمة سبحانه أبد الأبد سبحان الحي الذي لا يموت سبحان الذي يميت الخلائق ولا يموت ثم يضع الله عرشه حيث يشاء من الأرض فيقول وعزتي وجلالي لا يجاوزني أحد اليوم بظلم ثم ينادي نداء يسمع الخلق كلهم فيقول إني أنصت لكم منذ خلقتكم أبصر أعمالكم وأسمع قولكم فأنصتوا إلي فإنما هي صحفكم وأعمالكم يقرأ عليكم فمن وجد اليوم خيرا فليحمد الله ومن ذلك فلا يلومن إلا نفسه ثم يأمر الله جهنم فيخرج منها عنق ساطع مظلم فيقول امتازوا اليوم أيها المجرمون ألم أعهد إليكم إلى قوله ولقد أضل منكم جبلا كثيرا أفلم تكونوا تعقلون قال فيقضي الله بين خلقه إلا الثقلين الجن والإنس يقيد بعضهم من بعض حتى إنه ليقيد الجماء من ذات القرن فإذا لم تبق تبعة لواحدة ثم أخرى

قال الله عز وجل لها كوني ترابا فعند ذلك يقول الكافر يا ليتني كنت ترابا ثم يقضي الله بين الثقلين الجن والإنس فيكون أول ما يقضي فيه الدماء فيؤتي بالذي كان يقتل في الدنيا على أمر الله وكتابه ويؤتي بالذي قتل كلهم يحمل رأسه تشخب أوداجه دما فيقولون ربنا قتلني هذا فيقول الله له وهو أعلم لم قتلت هذا فيقول قتلته لتكون العزة لك فيقول الله له صدقت فيجعل الله لوجهه مثل نور الشمس وتشيعه الملائكة إلى الجنة ويؤتى بالذي كان يقتل في الدنيا طاعة الله وأمره تعززا في الدنيا ويؤتى بالذي قتل كلهم يحمل رأسه يشخب أوداجه دما فيقولون يا ربنا قتلنا هذا فيقول الله له وهو أعلم لم قتلت هذا وهو أعلم فيقول قتلته ليكون العزة لي فيقول الله له تعست تعست فيسود الله وجهه وتزرق عيناه فلا تبقى نفس قتلها إلا قتل بها ثم يقضي الله بين من بقي من خلقه حتى إنه ليكلف يومئذ شائب اللبن بالماء ثم يبيعه أن يخلص الماء من اللبن حتى إذا لم يبق لأحد ثم أحد تبعة نادى منادى فأسمع الخلق كلهم فقال ألا لتلحق كل قوم بآلهتهم وما كانوا يعبدون من دون الله فلا يبقى أحد عبد دون الله شيئا إلا مثلت له آلهته بين يديه ويجعل ملك من الملائكة يومئذ على صورة عزير فيتبعه اليهود ويجعل ملك من الملائكة على صورة عيسى عليه السلام فيتبعه النصارى ثم تقودهم آلهتهم إلى النار وهي التي يقول الله لو كان هؤلاء آلهة ما وردوها قال ثم يأتيهم الله فيما شاء من هيبة فيقول أيها الناس قد ذهب الناس الحقوا بآلهتكم وما كنتم تعبدون من دون الله فيقولون والله ما لنا من إله إلا الله وما كنا نعبد غيره قال فينصرف عنهم وهو الله معهم ثم يأتيهم فيما شاء من هيبته فيقول أيها الناس ذهب الناس الحقوا بآلهتكم وما كنتم تعبدون من دون الله فيقولون ما لنا من إله إلا الله وما كنا نعبد غيره فينصرف عنهم وهو الله معهم ثم يأتيهم فيما شاء من هيبته فيقول أيها الناس ذهب الناس الحقوا بآلهتكم وما كنتم تعبدون من دون الله فيقولون ما كنا نعبد غيره فيقول أنا ربكم فهل بينكم وبين ربكم من آية تعرفونها قال فيكشف عن ساق فيتجلى لهم من عظمة الله ما يعرفون به أنه ربهم فيخرون سجدا ويجعل الله أصلاب المنافقين كصياصي البقر ويخرون على أقفيتهم ثم يأذن الله لهم أن يرفعوا رؤوسهم ويضرب بالصراط بين ظهراني جهنم كحد الشعرة أو كحد السيف له كلاليب وخطاطيف وحسك كحسك السعدان دونه جسر دحيض

مزلقة فيمرون كطرف العين وكلمع البرق وكمر الريح وكأجاويد الخيل وكأجاويد الركاب وكأجاويد الرجال فناج سالم وناج مخدوش ومكدوس على وجهه فيقع في جهنم خلق من خلق الله أوبقتهم أعمالهم فمنهم من تأخذ النار قدميه لا تجاوز ذلك ومنهم من تأخذه إلى نصف ساقيه ومنهم من تأخذه إلى حقويه ومنهم من تأخذ كل جسده إلا صورهم يحرمها الله عليها فإذا أفضى أهل الجنة إلى الجنة وأهل النار إلى النار قالوا من يشفع لنا إلى ربنا ليدخلنا الجنة قال فيقولون ومن أحق بذلك من أبيكم آدم خلقه الله بيده ونفخ فيه من روحه وكلمه قبلا فيؤتى آدم فيطلب ذلك إليه فيأبى ويقول عليكم بنوح فإنه أول رسل الله فيؤتى نوح فيطلب ذلك إليه فيذكر ذنبا ويقول ما أنا بصاحب ذلك ولكن عليكم بإبراهيم فإن الله اتخذه خليلا فيؤتى إبراهيم فيطلب ذلك إليه فيقول ما أنا بصاحب ذلك ولكن عليكم بموسى فإن الله قربه نجيا وأنزل عليه التوراة فيؤتى فيطلب ذلك إليه فيقول ما أنا بصاحب ذلك ولكن عليكم بروح الله وكلمته عيسى بن مريم فيؤتى عيسى فيطلب ذلك إليه فيقول ما أنا بصاحب ذلك ولكن سأدلكم عليكم بمحمد صلى الله عليه وسلم قال فيأتوني ولي ثم ربي ثلاث شفاعات وعدنيهن قال فآتي الجنة فآخذ بحلقة الباب فأستفتح فيفتح لي فتحا فأحيى ويرحب بي فأدخل الجنة فإذا دخلتها نظرت إلى ربي على عرشه خررت ساجدا فأسجد ما شاء الله أن أسجد فيأذن الله لي من حمده وتمجيده بشيء ما أذن لأحد من خلقه ثم يقول ارفع رأسك يا محمد واشفع تشفع اسأل تعطه قال فأقول يا رب من وقع في النار من أمتي فيقول الله اذهبوا فمن عرفت صورته فاخرجوه من النار فيخرج أولئك حتى لا يبقى أحد ثم يقول الله اذهبوا فمن كان في قلبه مثقال دينار من إيمان فاخرجوه من النار ثم يقول ثلثي دينار ثم يقول نصف دينار ثم يقول قيراط ثم يقول اذهبوا من كان في قلبه مثقال حبة خردل من إيمان قال فيخرجون فيدخلون الجنة قال فاوالذي نفس محمد بيده ما أنتم بأعرف في الدنيا بمساكنكم وأزواجكم من أهل الجنة بمساكنهم وأزواجهم إذا دخلوا الجنة قال فيخرج أولئك ثم يأذن الله في الشفاعة فلا يبقى نبي ولا شهيد ولا مؤمن إلا يشفع إلا اللعان فإنه لا يكتب كلاهما ولا يؤذن له في الشفاعة ثم يقول الله أنا أرحم الراحمين فيخرج الله من جهنم

ما لا يحصى عدده إلا هو فيلقيهم على نهر يقال له الحيوان فينبتون فيه كما تنبت الحبة في حميل السيل ما يلي الشمس منها أخيضر وما يلي الظل منها أصيفر قال فكانت العــرب إذا سمعوا ذلك من رسول الله صلى الله عليه وسلم قالوا يا رسول الله صلى الله عليه وســلم كأنك كنت في البادية ثم ينبتون في جيفهم أمثال الذر مكتوب في أعناقهم الجهنميون عتقــاء الرحمن يعرفهم أهل الجنة بذلك الكتاب فيمكثون ما شاء الله كذلك ثم يقولون يا ربنــا هــذا الاسم فيمحو الله عنهم ذلك (قلت: قال العقيلي في الضعفاء ١٤٧/٤/ ١٧١٤ محمد بن يزيد بن أبي زياد حدثني آدم قال سمعت البخاري قال محمد بن يزيد بن أبي زيــاد روى عنــه إسماعيل بن رافع حديث الصور مرسل ولم يصح وهذا الحديث حدثناه محمد بــن موســى البلخي حدثنا مكي بن إبراهيم حدثنا إسماعيل بن رافع عن محمد بن يزيد بن أبي زياد عن رجل من الأنصار عن محمد بن كعب عن أبي هريرة حدثنا رسول الله صــلى الله عليــه وسلم قال إن الله عز وجل خلق الصور فأعطاه إسرافيل وذكر الحديث بطوله وقد رويــت قصة الصور بأحاديث هذا الوجه بأسانيد جياد وألفاظ مختلفة وليس بطول هذا الحديث)

Hadeeth Al Soor:

Al Hafiz Abu ya'ala said;

Aby Hurayrah said;

The messenger of Allah said;

When Allah the Glorified had finished from creating the heavens and the earth he created Al Soor and gave it to Israfeel. He put it onto his mouth, seeing to the throne waiting for the permission of Allah the Glorified to blow with it.

That Soor is the Horn is very great (big).

There are three blows from it, the first is for fear, the second is for struck, the third is for raising up to the Lord of the worlds.

When the people look at the sky, they will see that the sun will have been sunk down and the stars will have been scattered and its moon will have been eclipsed.

Allah the Glorified said;

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ ١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ٢ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّبِعُ كُلَّ شَيۡطَٰنٖ مَّرِيدٖ ٣ كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٤ ﴾ (الحج ٠٠١-٠٠٤)

O mankind fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible!

The Day you shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shall see mankind as in a drunken riot, yout not drunk: but dreadful will be the Wrath of Allah.

And yout among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

O mankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

Allah the Glorified will order Israfeel to blow the other one to make all the creature die in the heaven and in the earth.

Allah will ask Israfeel about the things that they have not died yout. He will say; the carrier of the throne, Gebrail, Mechail, and he. Allah will order death angel to make them die.

When he return to Allah the Glorified Allah will ask him, who has been in life? He will say; you are and the carrier of the throne. Allah orders him to make them die. In the time Allah makes him die.

Allah the Glorified will swear by himself saying;

I am going to give life to all the creature.

The messenger of Allah said;

I am the first who will get out of his tomb. An angel will get me up to my Lord and Allah will say;

What do you want Mohammad?

I am going to say that Allah promised me for intercession. Allah says; go back and stand with the people.

The people will wait for coming Allah the Glorified to Judge among them.

Allah will say to the unbeliever-people;

﴿ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٥٣﴾
فَٱلۡيَوۡمَ لَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗا وَلَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ﴿٥٤﴾
إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ ﴿٥٥﴾ هُمۡ وَأَزۡوَٰجُهُمۡ فِي ظِلَٰلٍ
عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمۡ فِيهَا فَٰكِهَةٞ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٞ
قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ ﴿٥٨﴾ وَٱمۡتَٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ﴿٥٩﴾ ۞ أَلَمۡ
أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ
مُّبِينٞ ﴿٦٠﴾ وَأَنِ ٱعۡبُدُونِيۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٦١﴾ وَلَقَدۡ أَضَلَّ مِنكُمۡ
جِبِلّٗا كَثِيرًاۖ أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي كُنتُمۡ
تُوعَدُونَ ﴿٦٣﴾ ٱصۡلَوۡهَا ٱلۡيَوۡمَ بِمَا كُنتُمۡ تَكۡفُرُونَ ﴿٦٤﴾ ٱلۡيَوۡمَ نَخۡتِمُ
عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ وَتَشۡهَدُ أَرۡجُلُهُم بِمَا كَانُواْ يَكۡسِبُونَ ﴿٦٥﴾
وَلَوۡ نَشَآءُ لَطَمَسۡنَا عَلَىٰٓ أَعۡيُنِهِمۡ فَٱسۡتَبَقُواْ ٱلصِّرَٰطَ فَأَنَّىٰ يُبۡصِرُونَ
﴿٦٦﴾ وَلَوۡ نَشَآءُ لَمَسَخۡنَٰهُمۡ عَلَىٰ مَكَانَتِهِمۡ فَمَا ٱسۡتَطَٰعُواْ مُضِيّٗا وَلَا
يَرۡجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۖ أَفَلَا يَعۡقِلُونَ ﴿٦٨﴾ وَمَا

عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ﴿٦٩﴾ لِّيُنذِرَ
مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا
لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلۡنَٰهَا لَهُمۡ
فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ ﴿٧٢﴾ وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۖ أَفَلَا
يَشۡكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ﴿٧٤﴾
لَا يَسۡتَطِيعُونَ نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ﴿٧٥﴾ فَلَا يَحۡزُنكَ
قَوۡلُهُمۡۘ إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ﴿٧٦﴾ أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا
خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلٗا وَنَسِيَ
خَلۡقَهُۥۖ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ﴿٧٨﴾ قُلۡ يُحۡيِيهَا ٱلَّذِيٓ
أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِي جَعَلَ لَكُم مِّنَ
ٱلشَّجَرِ ٱلۡأَخۡضَرِ نَارٗا فَإِذَآ أَنتُم مِّنۡهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيۡسَ ٱلَّذِي خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخۡلُقَ مِثۡلَهُمۚ بَلَىٰ وَهُوَ ٱلۡخَلَّٰقُ
ٱلۡعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ ﴾

(يس ٠٥٣-٠٨٢)

It will be no more than a single Blast, when lo! they will all be brought up before Us! Then, on that Day, not a soul will be wronged in the least, and you shall but be repaid the meeds of your past Deeds.

Verily the Companions of the Garden shall that Day have joy in all that they do;

They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);

(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

"And O you in sin! get you apart this Day!

"Did I not enjoin on you, O you Children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?

"And that you should worship Me, (for that) this was the Straight Way?

"But he did lead astray a great multitude of you. Did you not, then, understand?

"This is the Hell of which you were (repeatedly) warned!

"Embrace you the (Fire) this Day, for that you (persistently) rejected (Truth)."

That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did.

If it had been Our Will, We could surely have blotted out their eyous; then should they have run about groping for the Path, but how could they have seen?

And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

If we grant long life to any, We cause him to be reversed in nature: will they not then understand?

We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qura'an making things clear:

That may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

See they not that it is We Who have created for them - among other things which Our Hands have fashioned - cattle, which are under their dominion?

And that We have subjected them to their (use)? Of them some do carry them and some they eat:

And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

Yout they take (for worship) gods other than Allah, (hoping) that they might be helped!

They have not the power to help them: but they will be brought up (before our Judgment-seat) as a troop (to be condemned).

Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

Doth not man see that it is We Who created him from sperm? Yout behold! he (stands forth) as an open adversary!

And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?"

Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!

"The same Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)!

"Is not He Who created the heavens and the earth able to create the like thereof? "Youa, indeed! for He is the Creator Supreme of skill and knowledge (infinite)!

Verily, when He intends a thing, His Command is, "Be", and it is!

So glory to Him in Whose hands is the dominion of all things: and to Him will you be all brought back.

Allah the Glorified will say;

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ ﴾

(الجاثية ٠٢٨-٠٣١)

And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall you be recompensed for all that you did!

"This Our Record speaks about you with truth: for We were wont to put on record all that you did."

Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy: that will be the Achievement for all to see. But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But you were arrogant, and were a people given to sin!

Allah will judge among his own creature but the two heavy (the human being and jinn). When Allah has finished, He orders them to be dust, at this time the Unbeliever one will say; I would be dust! Then Allah will judge among the slaves and the first thing that Allah will judge is the blood. The killer that is for Allah's cause will be in a good state but the killer for the lifetime will be a lose for him. Allah will judge among all the people in the wrongs. Allah will judge among the unbelievers and will make the angels in the shapes of Uzayr and Issa, so the Jews will follow Uzayr anf the Christians will follow Issa, so Allah will put them into the fire forever. None will be but the believers inside them the hypocrites. Allah will say to them; go with the people who followed their gods! They will say; we swear by Allah that we have not worshipped but Allah. Allah appears his leg and they prostrate for him but the hypocrites do not So Allah order the angels to put the straightforwardness that is as the sword and thinner than the one hair. Some people; according to their deeds; will pass it the owners of the bad deeds will be hurt and scarified.

The people will be in critical position so they try to go to Adam because he is the first creature that Allah did.. he will say to them to go to Noah. Noah will say that they should go to Mosa. Mosa will say to them to go to Issa. Issa will say to them; go to Mohammed. Mohammed goes to the paradise door and prostrates to His Lord and Allah will provides him new praises that he does not know before. The messenger of Allah will say to his Lord; my intercession for my nation. The first intercession will be for the people of the paradise to go into their forever Homes. The second one will be for the people of the fire to get out of it. The people who have the right to intercede will do it for all kinds of the believers who are into the fire.

Chapter

عن النَّبيِّ صلَّى اللهُ عَلَيْه وسلَّم قَالَ : « بَيْنَ النَّفْخَتَيْنِ أرْبعُونَ » قَالُوا يا أبَا هُريْــرةَ ، أرْبَعُونَ يَوْماً ؟ قَالَ : أبَيْتُ ، قالُوا : أرْبعُونَ سَنَةً ؟ قَال : أبَيْتُ . قَالُوا : أرْبَعُونَ شَــهْراً؟ قَال : أبَيْتُ « ويَبْلَى كُلُّ شَيءٍ منَ الإنْسَانِ إلاَّ عَجْبَ الذَّنَبِ ، فيهِ يُركَّبُ الْخَلْقُ، ثُمَّ يُنزِّلُ اللَّه منَ السَّمَآءِ مَاءً ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ » .(متفقٌ عليه)

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, “Between the two Blowing of the Trumpet there will be an interval of forty.” The people said, “O Aba Hurayrah! Do you mean forty days?” He said, ‘I cannot say anything.” They said, “Do you mean forty years9” He said, and ‘I cannot say anything”. They said, “Do you mean forty months?” He said, ‘I cannot say anything. The Prophet added: ‘everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables.” [It is agreed upon]

It was narrated by Aby Hurayrah said: Once The messenger of Allah ﷺ was speaking to us when, a Bedouin came and asked him: “When will the Last Day be?” The messenger of Allah ﷺ continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When The messenger of Allah ﷺ concluded his speech he asked, “Where is the one who inquired about the Last Day?’ The man replied: “Here I am.” The messenger of Allah replied, “When the practice of honouring a trust is lost, expect the Last Day.” He asked: “How could it be lost?” He replied, “When the government is entrusted to the undeserving people, then wait for the Last Day.”

Some sorts of the terror of the doom's day:

﴿ إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ۝٢ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ۝٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ۝٦ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨ ﴾

(الزلزلة ٠٠١-٠٠٨)

When the Earth is shaken to its (utmost) convulsion,

And the Earth throws up her burdens (from within),

And man cries (distressed); 'What is the matter with it?'

On that Day will it declare its tidings:

For that thy Lord will have given her inspiration.

On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done).

Then shall anyone who has done an atom's weight of good, see it!

And anyone who has done an atom's weight of evil, shall see it.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝١ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ۝٢ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ۝٣ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ۝٤ ﴾ (الحج ٠٠١-٠٠٤)

O mankind fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible!

The Day you shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shall see mankind as in a drunken riot, yout not drunk: but dreadful will be the Wrath of Allah.

And yout among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

O mankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like

clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

Yout there is among men such a one as disputes about Allah, without knowledge, without guidance, and without a Book of Enlightenment,

(Disdainfully) bending his side, in order to (lead men) astray from the Path of Allah; for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).

(It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.

There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces; they lose both this world and the Hereafter: that is loss for all to see!

They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!

(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (for help)!

﴿ إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ ﴾ (الواقعة ٠٠١-٠١٣)

When the Event Inevitable cometh to pass,

Then will no (soul) Entertain falsehood concerning its coming.

(Many) will it bring low; (many) will it exalt;

When the earth shall be shaken to its depths,

And the mountains shall be crumbled to atoms,

Becoming dust scattered abroad,

And you shall be sorted out into three classes.

Then (there will be) the Companions of the Right Hand; what will be the Companions of the Right Hand?

And those Foremost (in Faith) will be foremost (in the Hereafter).

These will be those Nearest to Allah:

﴿ وَتَرَى ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ مُّقَرَّنِينَ فِي ٱلۡأَصۡفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٖ وَتَغۡشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجۡزِيَ ٱللَّهُ كُلَّ نَفۡسٖ مَّا كَسَبَتۡۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿٥١﴾ هَٰذَا بَلَٰغٞ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ وَلِيَعۡلَمُوٓاْ أَنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَلِيَذَّكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿٥٢﴾ ﴾ (إبراهيم ٠٤٩-٠٥٢)

And thou wilt see the Sinners that day bound together in fetters.

Their garments of liquid pitch, and their faces covered with Fire;

That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling to account.

Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) One God: let men of understanding take heed.

﴿ إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ ﴿١﴾ وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ﴿٢﴾ وَإِذَا ٱلۡأَرۡضُ مُدَّتۡ
﴿٣﴾ وَأَلۡقَتۡ مَا فِيهَا وَتَخَلَّتۡ ﴿٤﴾ وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ﴿٥﴾ يَٰٓأَيُّهَا
ٱلۡإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدۡحٗا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوۡفَ يُحَاسَبُ حِسَابٗا يَسِيرٗا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ
أَهۡلِهِۦ مَسۡرُورٗا ﴿٩﴾ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهۡرِهِۦ ﴿١٠﴾ فَسَوۡفَ
يَدۡعُواْ ثُبُورٗا ﴿١١﴾ ﴾ (الانشقاق ٠٠١-٠١١)

When the Sky is rent asunder, And hearkens to (the Command of) its Lord, and it must needs (do so); And when the Earth is flattened out, And casts forth what is within it and becomes (clean) empty,

And hearkens to (the Command of) its Lord, and it must (needs do so); (then will come home the full Reality).

O thou man! Verily thou art ever toiling on towards thy Lord - painfully toiling - but thou shalt meet Him.

Then he who is given his Record in his right hand,

Soon will his account be taken by an easy reckoning,

And he will turn to his people, rejoicing!

But he who is given his Record behind his back,

Soon will he cry for Perdition?

﴿ لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ (١) وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ (٢) أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ (٣) بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ (٤) بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ (٥) يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ (٦) فَإِذَا بَرِقَ ٱلۡبَصَرُ (٧) وَخَسَفَ ٱلۡقَمَرُ (٨) وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ (٩) يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ (١٢) يُنَبَّؤُاْ ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ (١٣) بَلِ ٱلۡإِنسَٰنُ عَلَىٰ نَفۡسِهِۦ بَصِيرَةٞ (١٤) وَلَوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ (١٥) لَا تُحَرِّكۡ بِهِۦ لِسَانَكَ لِتَعۡجَلَ بِهِۦٓ (١٦) إِنَّ عَلَيۡنَا جَمۡعَهُۥ وَقُرۡءَانَهُۥ (١٧) فَإِذَا قَرَأۡنَٰهُ فَٱتَّبِعۡ قُرۡءَانَهُۥ (١٨) ثُمَّ إِنَّ عَلَيۡنَا بَيَانَهُۥ (١٩) كَلَّا بَلۡ تُحِبُّونَ ٱلۡعَاجِلَةَ (٢٠) وَتَذَرُونَ ٱلۡأٓخِرَةَ (٢١) وُجُوهٞ يَوۡمَئِذٖ نَّاضِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٞ (٢٣) وَوُجُوهٞ يَوۡمَئِذِۭ بَاسِرَةٞ (٢٤) ﴾

(القيامة ٠٠١-٠٢٤)

I do call to witness the Resurrection Day;

And I do call to witness the self-reproaching spirit; (eschew Evil).

Does man think that We cannot assemble his bones?

Nay, We are able to put together in perfect order the very tips of his fingers.

But man wishes to do wrong (even) in the time in front of him.

He questions: "When is the Day of Resurrection?"

At length, when the Sight is dazed,

And the moon is buried in darkness.

And the sun and moon are joined together,

That Day will Man say; "Where is the refuge?"

By no means! No place of safety!

Before thy Lord (alone), that Day will be the place of rest.

That Day will Man be told (all) that he put forward, and that entire he put back.

Nay, man will be evidence against himself,

Even though he were to put up his excuses.

Move not thy tongue concerning the (Qura'an) to make haste therewith.

﴿ وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا
لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ﴿٣٣﴾ وَلَقَدۡ
جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ فَمَا زِلۡتُمۡ فِي شَكّٖ مِّمَّا جَآءَكُم
بِهِۦۖ حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ لَن يَبۡعَثَ ٱللَّهُ مِنۢ بَعۡدِهِۦ رَسُولٗاۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ مُّرۡتَابٌ ﴿٣٤﴾ ﴾ (غافر ٠٣٢-٠٣٤)

"And, O my People! I fear for you a Day when there will be mutual calling (and wailing),

"A Day when you shall turn your backs and flee: no defender shall you have from Allah: any whom Allah leaves to stray, there is none to guide...

"And to you there came Joseph in times gone by, with Clear Signs, but you ceased not to doubt of the (mission) for which he had come: at length, when he died, you said: `No Messenger will Allah send after him.' Thus doth Allah leave to stray such as transgress and live in doubt,

"(Such) as dispute about the Signs of Allah, without any authority that hath reached them. Grievous and odious (in such conduct) in the sight of Allah and of the Believers. Thus doth Allah seal up every heart of arrogant and obstinate transgressors."

Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means;

"The ways and means of (reaching) the heavens, and that I may mount up to the God of Moses: but as far as I am concerned, I think (Moses) is a liar!" thus was made alluring, in Pharaoh's eyous, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).

The man who believed said further: "O my People! follow me: I will lead you to the Path of Right.

"O my people! this life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last.

"He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer; such will enter the Garden (of Bliss): therein will they have abundance without measure.

"And O my People! how (strange) it is for me to call you to Salvation while you call me to the Fire!

"You do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"

The people will be assembled unshoed and naked:

The messenger of Allah said;

حدثنا محمد بن كثير، أخبرنا سفيان، حدثنا المغيرة بن النعمان قال حدثني سعيد بن جبير، عن ابن عباس – عن النبي صلى الله عليه وسلم قال: إنكم تحــشرون حفــاة عــراة غرلاً، ثم قرأ: (كما بدأنا أول الخلق نُعيده وعداً علينا إنا كنا فاعلين) وأول من يكسى يــوم القيامة إبراهيم – عليه السلام – وإن أناساً من أصحابي يؤخذ بهم ذات الــشمال، فــأقول: أصحابي ، أصحابي، فيقال إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم، فأقول: كما قال العبد الصالح: وكنت عليهم شهيدا ما دمت فيهم إلى قوله العزيز الحكيم...

أخرجه البخاري ج ٥ – ص ٣٤٢

Mohammed bin Katheer said: Sofy'an said: Al Mogheera said: Saaid bin Jobeer said: Ibn Abbass narrated and said: the messenger of Allah ﷺ said: you are going to be crowded unshoed, naked and uncircumcised then he read: as We began the first creature, we are going to restart it, a promise over us, verily we are going to do… and the first one is going to be dressed Ibraheem, the Pease be upon him, and there are a group of people from my companions are taken to the left: and I say: my companions, my companions! It will be said: they are still out of Islam since you have left them, I say, as the good slave said: I had been a witness upon them as long as I was among them… Al Bokhary narrated it.

Spotlight: The state that the people will be gathered on the doom's day. As the first state that Allah the Glorified made us when we were born. Abraham the peace be upon him, will be the first one who is going to be

dressed before anyone else. That is a lesson for each one tries to make some prophet is better than others! That is prohibited from doing favoring among the prophets. Some people from the companions and some more from the followers will be taken to fire because they changed the method after his death.

عن أبي هريرة ﷺ قال: قال – رسول الله ﷺ يؤتي بالموت يوم القيامة، فيوقف علي الصراط، فيقال: يا أهل الجنة، فيطلعون خائفين، وجلين أن يخرجوا من مكانهم الذي هم فيه ، ثم يقال: يا أهل النار، فيطلعون مستبشرين، فرحين أن يخرجوا من مكانهم الذي هم فيه ، فيقال: هل تعرفون هذا؟ قالوا: نعم، هذا الموت، قال: فيأمر به فيذبح علي الصراط، ثم يقال للفريقين كليهما: خلود فيما تجدون، لا موت فيها أبداً. أخرجه ابن ماجة وأحمد والبخاري مثله

From Aby Hurayrah said: The messenger of Allah ﷺ said: The death will be brought on the doom's day, it will be stood upon straight- way, it is said to the people of Paradise: they go out in terrorize, to go away of the paradise. And it is said to the people of fire: they go out from the fire in jovial, to may leave their place. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: what you find forever, no death!

فإذا أدخل الله أهل الجنة ، الجنة، وأهل النار،النار، قال: أتي بالموت، فيوقف علي السور الذي بين أهل الجنة، وأهل النار، ثم يقال: يا أهل الجنة، فيطلعون خائفين ، ثم يقال: يا أهل النار، فيطلعون مستبشرين ، يرجون الشفاعة ، فيقال لأهل الجنة، وأهل النار : هل تعرفون هذا؟ فيقولون هؤلاء ، وهؤلاء: قد عرفناه – هو الموت الذي وكل بنا، فيضجع، فيذبح ذبحاً علي السور الذي بين الجنة والنار ، ثم يقال: يا اهل الجنة خلود لا موت، يا أهل النار خلود لا موت.أخرجه الترمذي في سننه بسند جيد.

When the people of Paradise come into Paradise and the people of fire come into fire both of them will be called to see to the death will be brought on the doom's day, it will be stood upon straight- way, it is said to the people of Paradise: they go out in terrorize, to go away of the paradise. And it is said to the people of fire: they go out from the fire in jovial: to may leave their place they hope intercession. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: Forever life O people of fire! Forever life O people of Paradise!

عن أبي سعيد الخدري أن النبي صلى الله عليه وسلم قال: إذا دخل أهل الجنة الجنة وأهل النار النار يقول الله: من كان في قلبه مثقال حبة من خردل من إيمان فأخرجوه فيخرجون قد أمتحشوا وعادوا حمما فيلقون في نهر الحياة فينبتون كما تنبت الحبة في حميل السيل، أو قال: حمية – وقال النبي صلى الله عليه وسلم: ألم تروا أنها تنبت صفراء ملتوية.

386- Aby Saaid Al Khodarey said: the messenger of Allah ﷺ said: Allah make the people of Paradise, go to it, and makes the people of Fire, go to fire, and then He will say to the believers: look at the people in the fire, whosoever has in his hearts as a weight of one grain of Khardal of faith, so get him out of it! They will be come out of it lavas! So will be in the Life River so they will grow up as the grain of Al Sayl, have not you see it how it grows up youllow twisted?!

The moment of the doom's day:

The messenger of Allah asked Gabriel about a light in the mirror; he said to him that is the Friday, it is good for you and your nation. There is an hour into it any one calls Allah; Allah responds to him.

The prophets' bodies are not eaten by the earth:

The messenger of Allah said;

The best days of yours is Friday, in it Adam was created, and he died, you should increase Al Salatt upon me, that Salatt is shown to me.

They asked the messenger of Allah; how thoses Salawat are shown to you after your body is ruined?

He said;

Verily Allah prohibited the earth to eat the bodies of the prophets.

١٤٩٩٧ حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ حَدَّثَنَا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْأَنصَارِيِّ عَنْ أَبِي لُبَابَةَ الْبَدْرِيِّ ابْنِ عَبْدِ الْمُنْذِرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ وَأَعْظَمُهَا عِنْدَهُ وَأَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى وَفِيهِ خَمْسُ خِلَالٍ خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِيَّاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ إِلَّا هُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ *رواه أحمد في مسنده
سند (مقبول بسبب:عبد الله بن محمد بن عقيل مقارب الحديث وكذا عند ابن ماجة على
)

There are five characters in the Friday, Adam was created, Adam died, there is an hour for responding of the slave when he ask Allah, the doom's day in it, and it is heavy on the angels.

The first one that the earth will split for him:

Isshaq bin Nassr said: Mohammed bin Obayd said: Abu Hay'an said: Aby Zara'a said: Aby Hurayrah said: The Messenger of Allah ﷺ said: "I am the master of people on the doom's day. Do you know with what? Allah on that day collects the first and the last people the looker looks at them, and the caller make them listen. The sun comes near. Someone says: "Don't you sea what we are in!" look at one has got the intercession to Allah. Some people say: "Go to your father Adam." They come to him asking have an intercession to Allah: you were created by the Hand of Allah. He will say: Myself, my self. I disobeyoud Allah for the tree. Go to Noah, the first of the messengers. He says: "My God got angry today a very hard, go to Mohammed, they come to me. Then I prostitute under the throne it's said: O Mohammed! Raise your head, have intercession, you will be responded, and ask, you will be given." The messenger of Allah ﷺ said: I am the master of people on the doom's day. I say: that is leadership on the doom's day, a lot of people thought that he is master of all creatures in the lifetime and on the doom's day as well! We must not prefer among the prophets because it is illicit.

The people will be sent to the judge day naked:

It was narrated by Ibn Abbass said: The messenger of Allah (ﷺ) said, "On the Day of Resurrection you will be assembled barefooted, naked and uncircumcised." He then recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibraheem. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will cry, 'They belong to Omaty , O My Lord!' I shall receive the reply: 'You do not know what heresy they invented after you had left them.' 1 shall then say as the righteous slave [i.e., 'Issa (Jesus said: 'And 1 was a witness over them while 1 dwelt amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All Wise.' 1 shall be told: 'They continued to turn on their heels since you parted from them.` [Al-Bokhary and Moslim]

The first one will be dressed:

حدثنا محمد بن كثير، أخبرنا سفيان، حدثنا المغيرة بن النعمان قال حدثني سعيد بن جبير، عن ابن عباس – عن النبي صلى الله عليه وسلم قال: إنكم تحشرون حفاة عراة غرلاً، ثم قرأ: (كما بدأنا أول الخلق نُعيده وعداً علينا إنا كنا فاعلين) وأول من يكسى يوم القيامة إبراهيم – عليه السلام – وإن أناساً من أصحابي يؤخذ بهم ذات الشمال، فأقول: أصحابي ، أصحابي، فيقال إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم، فأقول: كما قال العبد الصالح: وكنت عليهم شهيدا ما دمت فيهم إلى قوله العزيز الحكيم

Mohammed bin Katheer said: Sofy'an said: Al Mogheera said: Saaid bin Jobeer said: Ibn Abbass narrated and said: the messenger of Allah ﷺ said: you are going to be crowded unshoed, naked and uncircumcised then he read: as We began the first creature, we are going to restart it, a promise over us, verily we are going to do… and the first one is going to be dressed Ibraheem, the Pease be upon him, and there are a group of people from my companions are taken to the left: and I say: my companions, my companions! It will be said: they are still out of Islam since you have left them, I say, as the good slave said: I had been a witness upon them as long as I was among them… Al Bokhary narrated it.

<u>What Oura'an said about the horrors of the doom's day:</u>

Allah the Glorified said;

﴿ فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ ﴾

(الحاقة ١٥٠-٢٤٠)

On that Day shall the (Great) Event come to pass,

And the sky will be rent asunder, for it will that Day be flimsy,

And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

That Day shall you be brought to Judgment: not an act of yours that you hide will be hidden.

Then he that will be given his Record in his right hand will say: "Ah here! Read you my Record!

"I did really understand that my Account would (one Day) reach me!"

And he will be in a life of Bliss,

In a Garden on high,

The Fruits whereof (will hang in bunches) low and near.

"Eat you and drink you, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!"

And he that will be given his Record in his left hand, will say: "Ah! Would that my record had not been given to me!

"And that I had never realised how my account (stood)!"

"Ah! Would that (Death) had made an end of me!"

"Of no profit to me has been my wealth!"

"My power has perished from me!"

(The stern command will say): "Seize you him, and bind you him,

"And burn you him in the Blazing Fire.

"Further, make him march in a chain, whereof the length is seventy cubits!

"This was he that would not believe in Allah Most High,

"And would not encourage the feeding of the indigent!

"So no friend hath he here this Day."

"Nor hath he any food except the corruption from the washing of wounds,

"Which none do eat but those in sin."

So I do call to witness what you see

And what you see not,

That this is verily the word of an honoured Messenger;

Allah the Glorified said;

﴿ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيۡنَا مَزِيدٞ ﴿٣٥﴾ وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَشَدُّ مِنۡهُم بَطۡشٗا فَنَقَّبُواْ فِي ٱلۡبِلَٰدِ هَلۡ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِمَن كَانَ لَهُۥ قَلۡبٌ أَوۡ أَلۡقَى ٱلسَّمۡعَ وَهُوَ شَهِيدٞ ﴿٣٧﴾ وَلَقَدۡ خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ وَمَا مَسَّنَا مِن لُّغُوبٖ ﴿٣٨﴾ فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ ٱلۡغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ وَأَدۡبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ وَٱسۡتَمِعۡ يَوۡمَ يُنَادِ ٱلۡمُنَادِ مِن مَّكَانٖ قَرِيبٖ ﴿٤١﴾ يَوۡمَ يَسۡمَعُونَ ٱلصَّيۡحَةَ بِٱلۡحَقِّۚ ذَٰلِكَ يَوۡمُ ٱلۡخُرُوجِ ﴿٤٢﴾ إِنَّا نَحۡنُ نُحۡيِۦ وَنُمِيتُ وَإِلَيۡنَا ٱلۡمَصِيرُ ﴿٤٣﴾ يَوۡمَ تَشَقَّقُ ٱلۡأَرۡضُ عَنۡهُمۡ سِرَاعٗاۚ ذَٰلِكَ حَشۡرٌ عَلَيۡنَا يَسِيرٞ ﴿٤٤﴾ نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَۖ وَمَآ أَنتَ عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾ ﴾ (ق ٠٣٥-٠٤٥)

There will be for them therein all that they wish, and more besides in Our Presence.

But how many generations before them did We destroy (for their sins); stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting,

And during part of the night, (also,) celebrate His praises and (so likewise) after the postures of adoration.

And listen for the Day when the Caller will call out from a place quite near,

The Day when they will hear a (mighty) Blast in (very) Truth: that will be the Day of Resurrection.

Verily it is We Who give Life and Death; and to Us is the Final Goal,

The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together; quite easy for Us.

We know best what they say; and thou art not one to overawe them by force. So admonish with the Qura'an such as fear My Warning!

﴿ إِنَّ لَدَيْنَآ أَنكَالاً وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلاً ﴿١٤﴾ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولاً ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلاً ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولاً ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلاً ﴿١٩﴾ ﴾ (المزمل ١٢-١٩)

With Us are Fetters (to bind them), and a Fire (to burn them),

And a Food that chokes, and a Penalty Grievous.

One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.

We have sent to you, (O men!) a Messenger, to be a witness concerning you, even as We sent a Messenger to Pharaoh.

But Pharaoh disobeyoud the Messenger; so We seized him with a heavy Punishment.

Then how shall you, if you deny (Allah), guard yourselves against a Day that will make children hoary-headed?

Whereon the sky will be cleft asunder? His Promise needs must be accomplished.

Verily this is an Admonition; therefore, whose will, let him take a (straight) path to his Lord!

Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that you are unable to keep count thereof. So He hath turned to you (in mercy): read you, therefore, of the Qura'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yout others fighting in Allah's Cause. Read you, therefore, as much of the Qura'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good you send forth for your souls, you shall find it in Allah's Presence, youa, better and greater, in Reward, and seek you the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

Allah the Glorified said;

﴿ وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ ﴾ (الكهف ٤٥-٤٩)

Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things.

Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have you come to Us (bare) as We created you first: ayou, you thought We shall not fulfill the appointment made to you to meet (Us)!"

And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will thy Lord treat with injustice.

Behold! We said to the angels, "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? and they are enemies to you! evil would be the exchange for the wrong-doers!

I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray!

One day He will say, "Call on those whom you thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

we have explained in detail in this Qura'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

And what is there to keep back men from believing, now that guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

We only send the Messengers to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument, in order therewith to weaken the Truth, and they treat My Signs as a jest, as also the fact that they are warned!

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest them to guidance, even then will they never accept guidance.

But your Lord is Most Forgiving, Full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond

which they will find no refuge.

Such were the populations We destroyoud when they committed iniquities; but We fixed an appointed time for their destruction.

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

﴿ حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ﴿٦٤﴾ لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدۡ كَانَتۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ﴿٦٦﴾ مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ﴿٦٧﴾ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ﴿٦٨﴾ أَمۡ لَمۡ يَعۡرِفُواْ رَسُولَهُمۡ فَهُمۡ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ جَآءَهُم بِٱلۡحَقِّ وَأَكۡثَرُهُمۡ لِلۡحَقِّ كَٰرِهُونَ ﴿٧٠﴾ ﴾

(المؤمنون ٠٦٤-٠٧٠)

Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

(It will be said): "Groan not in supplication this day; for you shall certainly not be helped by Us.

"My Signs used to be rehearsed to you, but you used to turn back on your heels,

"In arrogance: talking nonsense about the (Qura'an), like one telling fables by night."

Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?

Or do they not recognize their Messenger, that they deny him?

Or do they say, "He is possessed?" Nay, he has brought them the Truth, but most of them hate the Truth.

If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.

Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

But verily thou callest them to the Straight Way.

And verily those who believe not in the Hereafter are deviating from that Way.

If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.

We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!

Until We open on them a gate leading to a severe Punishment: then lo! they will be plunged in despair therein!

It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is you give!

And He has multiplied you through the earth, and to Him shall you be gathered back.

It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will you not then understand?

On the contrary they say things similar to what the ancients said.

﴿ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ۝٨ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ۝٩ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝١٠ يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ۝١١ وَصَٰحِبَتِهِۦ وَأَخِيهِ ۝١٢ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ۝١٣ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ۝١٤ كَلَّآ ۖ إِنَّهَا لَظَىٰ ۝١٥ نَزَّاعَةً لِّلشَّوَىٰ ۝١٦ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝١٧ وَجَمَعَ فَأَوْعَىٰٓ ۝١٨ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ۝٢٠ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ۝٢١ ﴾ (المعارج ٠٠٨-٠٢١)

The Day that the sky will be like molten brass,

And the mountains will be like wool,

And no friend will ask after a friend,

Though they will be put in sight of each other, the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,

His wife and his brother,

His kindred who sheltered him.

And all, all that is on earth, so it could deliver him:

By no means! For it would be the Fire of Hell!

Plucking out (his being) right to the skull!

Inviting (all) such as turn their backs and turn away their faces (from the Right),

And collect (wealth) and hide it (from use)!

Truly man was created very impatient;

Fretful when evil touches him;

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ۝٣٣ يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ۝٣٤ وَأُمِّهِۦ وَأَبِيهِ ۝٣٥ وَصَٰحِبَتِهِۦ وَبَنِيهِ ۝٣٦ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ۝٣٧ وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ ۝٣٨ ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ۝٣٩ وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ۝٤٠ تَرۡهَقُهَا قَتَرَةٌ ۝٤١ أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ۝٤٢ ﴾

(عبس ٠٣٣-٠٤٢)

At length, when there comes the Deafening Noise,

That Day shall a man flee from his own brother,

And from his mother and his father,

And from his wife and his children.

Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

Some Faces that Day will be beaming,

Laughing, rejoicing.

And other faces that Day will be dust-stained;

Blackness will cover them:

Such will be the Rejecters of Allah, the Doers of Iniquity.

﴿ هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَـٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾ ﴾ (الغاشية ٠٠١-٠٢٦)

Has the story reached thee, of the Overwhelming (Event)?

Some faces, that Day, will be humiliated,

Labouring (hard), weary,

The while they enter the Blazing Fire,

The while they are given to drink, of a boiling hot spring,

No food will there be for them but a bitter Dhari

Which will neither nourish nor satisfy hunger.

(Other) faces that Day will be joyful,

Pleased with their Striving,

In a Garden on high,

Where they shall hear no (word) of vanity:

Therein will be a bubbling spring:

Therein will be thrones (of dignity), raised on high,

Goblets placed (ready),

And Cushions set in rows,

And rich carpets (all) spread out.

Do they not look at the Camels, how they are made?

And at the Sky, how it is raised high?

And at the Mountains, how they are fixed firm?

And at the Earth, how it is spread out?

Therefore do thou give admonition, for thou art one to admonish.

Thou art not one to manage (men's) affairs.

But if any turns away and rejects Allah,

Allah will punish him with the mighty Punishment.

For to Us will be their Return;

Then it will be for Us to call them to account.

﴿ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ۝٦ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝٧ مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝٨ ۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَٱزْدُجِرَ ۝٩ فَدَعَا رَبَّهُۥٓ أَنِّي مَغْلُوبٌ فَٱنتَصِرْ ۝١٠ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ۝١١ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ۝١٢ ﴾ (القمر ٠٠٦-٠١٢)

Therefore, (O Prophet) turn away from them. The Day that the Caller will call (them) to a terrible affair,

They will come forth, - their eyous humbled - from (their) graves, (torpid) like locusts scattered abroad,

Hastening, with eyous transfixed, towards the Caller! "Hard is this Day!" the Unbelievers will say.

Before them the People of Noah rejected (their Messenger): they rejected Our servant, and said, "Here is one possessed!" and he was driven out.

Then he called on his Lord: "I am one overcome: do Thou then help (me)!"

So We opened the gates of heaven, with water pouring forth.

And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed.

But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

She floats under Our eyous (and care): a recompense to one who had been rejected (with scorn)!

And We have left this as a Sign (for all time): then is there any that will receive admonition?

But how (terrible) was My Penalty and My Warning?

And We have indeed made the Qura'an easy to understand and remember: then is there any that will receive admonition?

﴿ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَـٰذَا بَلَـٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٥٢﴾ ﴾ (إبراهيم ٤٨-٥٢)

One day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible;

And thou wilt see the Sinners that day bound together in fetters.

Their garments of liquid pitch, and their faces covered with Fire;

That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling to account.

Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) One God: let men of understanding take heed.

﴿ قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ
مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ
لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ
إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ
أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ
عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ
ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ
زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا
يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ
عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾
لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ
لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ
لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾ ۞ وَعَنَتِ

ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَـٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ ﴾ (طه ٠٩٧-١١٣)

(Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'Touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: now look at thy god, of whom thou hast become a devoted worshipper: we will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

But the God of you all is Allah: there is no god but He: all things He comprehends in His knowledge.

Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

If any do turn away therefrom, verily they will bear a burden on the Day of Judgment;

They will abide in this (state): and grievous will the burden be to them on that Day,

The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyoud (with terror),

In whispers will they consult each other: "You tarried not longer than ten (Days);"

We know best what they will say, when their leader most eminent in Conduct will say: "You tarried not longer than a day!"

They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;

"He will leave them as plains smooth and level;

"Nothing crooked or curved wilt thou see in their place."

On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

(All) faces shall be humbled before (Him), the Living the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

But he who works deeds of righteousness, and has Faith, will have no fear of harm nor of any curtailment (of what is his due).

Thus have We sent this down - an Arabic Qura'an and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

High above all is Allah, the King, the Truth! be not in haste with the Qura'an before its revelation to thee is completed, but say, "O my Lord! Advance me in knowledge."

We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

When We said to the angels, "Prostrate yourselves to Adam," they prostrated themselves, but not Iblis: he refused.

Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

"There is therein (enough provision) for thee not to go hungry nor to go naked,"

"Nor to suffer from thirst, nor from the sun's heat."

But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden; thus did Adam disobey his Lord, and allow himself to be seduced.

But his Lord chose him (for His Grace): He turned to him, and gave him guidance.

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ۗ وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ ﴿٢٥٤﴾ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِي ٱلسَّمَـٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِي يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ لَآ إِكْرَاهَ فِي ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَيِّ ۚ فَمَن يَكْفُرْ بِٱلطَّـٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوْلِيَآؤُهُمُ ٱلطَّـٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِ ۗ أُوْلَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥٧﴾ ﴾ (البقرة ٢٥٤-٢٥٧)

O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith, they are the wrong-doers.

Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.

Allah is the protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be Companions of the Fire, to dwell therein (forever).

Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who giveth life and death." He said: "I give life and death." Said Abraham: "But it is Allah that causeth the sun to rise from the East do thou then cause him to rise from the West?" Thus was he confounded who (in arrogance) rejected Faith. Nor doth Allah give guidance to a people unjust.

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its

death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age: and look at thy donkey; and that We may make of thee a Sign unto the people, look further at the bones, how We bring them together and clothe them with flesh!" When this was shown clearly to him, he said: "I know that Allah hath power over all things."

Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Youa! but to satisfy my own understanding." He said: "Take four birds; tame them to turn to thee; put a portion of them on every hill, and call to them; they will come to thee, (flying) with speed. Then know that Allah is Exalted in Power, Wise."

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things.

﴿ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ ﴾

(النحل ٨٩٠-٠٩١)

One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee a Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.

Fulfil the Covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them: indeed you have made Allah

your surety; for Allah knoweth all that you do.

And be not like a woman who breaks into untwisted strands the yarn she has spun after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein you disagree.

If Allah so willed, He could make you all one People: but He leaves straying whom He pleases, and He guides whom He pleases: but you shall certainly be called to account for all your actions.

And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted; and you may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a mighty Wrath descend on you.

Nor sell the Covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if you only knew.

What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions.

When thou does read the Qura'an, seek Allah's protection from Satan the Rejected One.

No authority has he over those who believe and put their trust in their Lord.

His authority is over those only, who take him as patron and who join partners with Allah.

When We substitute one revelation for another, - and Allah knows best what He reveals (in stages), - they say, "Thou art but a forger": but most of them understand not.

Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

Those who believe not in the Signs of Allah, Allah will not guide them, and theirs will be a grievous Penalty.

It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!

Anyone who, after accepting Faith in Allah, utters Unbelief, - except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

﴿ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَّنَّـٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ ﴾ (الأعراف ٠٠٦-٠١٠)

Then shall We question those to whom Our Message was sent and those by whom We sent it.

And verily We shall recount their whole story with knowledge, for We were never absent (at any time or place).

The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper:

Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs.

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that you give!

It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to be of those who bow down.

(Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

(Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

He said: "Give me respite till the day they are raised up."

(Allah) said: "Be thou amongst those who have respite."

He said: "Because Thou hast thrown me out of the Way, lo! I will lie in wait for them on Thy Straight Way:

"Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy mercies)."

(Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee, Hell will I fill with you all.

"O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as you wish: but approach not this tree, or you run into harm and transgression."

Then began Satan to whisper suggestions to them, in order to reveal to them their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest you should become angels or such beings as live forever."

And he swore to them both, that he was their sincere adviser.

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَـٰفِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ ﴾ (يونس ٠٢٨-٠٣٠)

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah." Say, "Will you not then show piety (to Him)?"

Such is Allah, your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are you turned away?

Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe.

Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are you deluded away (from the truth)?"

Say: "Of your 'partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge you?"

But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

This Qura'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.

Or do they say, "He forged it?" Say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!"

﴿ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَـٰمِ وَنُزِّلَ ٱلْمَلَـٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَـٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَـٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَـٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَـٰنُ لِلْإِنسَـٰنِ خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَـٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَـٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ ﴾

(الفرقان ٠٢٥-٠٣٠)

The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),

That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day for dire difficulty for the Misbelievers.

The Day that the wrong-doer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the messenger!

"Ah! Woe is me! Would that I had never taken such a one for a friend!

"He did lead me astray from the Message (of Allah) after it had come to me! Ah! The Evil One is but a traitor to man!

Then the Messenger will say: "O my Lord! truly my people took this Qura'an for just foolish nonsense."

Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

Those who reject Faith say: "Why is not the Qura'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.

And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

Those who will be gathered to Hell (prone) on their faces, they will be in an evil plight, and as to Path, most astray.

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ۝٦٢ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ۝٦٣ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ۝٦٤ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ۝٦٥ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ۝٦٦ ﴾

(القصص ٦٢-٦٦)

That Day (Allah) will call to them, and say: "Where are My 'partners'? whom you imagined (to be such)?"

Those against whom the charge will be proved, will say: "Our Lord! these are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."

It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

That Day (Allah) will call to them, and say: "What was the answer you gave to the Messengers?"

Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

Thy Lord does create and choose as He pleases: no choice have they (in the matter): glory to Allah! And far is He above the partners they ascribe (to Him)!

Allah the Glorified said;

Ya-Sin. By the Qura'an, Full of Wisdom,

You art indeed one of the Messengers, On a Straight Way.

It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful,

In order that you mayoust admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).

The word is proved true against the greater part of them; for they do not believe.

We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).

And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.

The same is it to them whether you admonish them or you do not admonish them: they will not believe.

You canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.

Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold, there came Messengers to it.

When We (first) sent to them two Messengers, they rejected them: but We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."

The (people) said: "You are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: you do nothing but lie."

They said: "Our Lord doth know that we have been sent on a mission to you:

"And our duty is only to proclaim the clear Message."

The (people) said: "For us, we augur an evil omen from you: if you desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us."

They said: "Your evil omens are with yourselves: (deem you this an evil omen), if you are admonished? Nay, but you are a people transgressing all bounds!"

Then there came running, from the farthest part of the city, a man, saying, "O my people! Obey the messengers:

"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.

"It would not be reasonable in me if I did not serve Him Who created me, and to Whom you shall (all) be brought back.

"Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.

"I would indeed, if I were to do so, be in manifest Error.

"For me, I have Faith in the Lord of you (all): listen, then, to me!"

It was said: "Enter thou the Garden." He said: "Ah me! would that my People knew (what I know)!

"For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"

And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.

It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.

Ah! alas for (My) servants! there comes not a messenger to them but they mock him!

See they not how many generations before them We destroyoud? Not to them will they return:

But each one of them all, will be brought before Us (for judgment).

A Sign for them is the earth that is dead; We do give it life, and produce grain therefrom, of which you do eat.

And We produce therein orchards with date-palms and vines, and We cause springs to gush forth therein:

That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks?

Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.

And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;

And the sun runs its course for a period determined for it; that is the decree of (Him), the Exalted in Might, the All-Knowing.

And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk.

It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to law).

And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;

And We have created for them similar (vessels) on which they ride.

If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered

Except by way of Mercy from Us, and by way of (worldly) convenience (to serve them) for a time.

When they are told, "Fear you that which is before you and that which will be after you, in order that you may receive Mercy." (they turn back).

Not a Sign come to them from among the Signs of their Lord, but they turn away therefrom.

And when they are told, "Spend you of (the bounties) with which Allah has provided you," The Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)? You are in nothing but manifest error."

Further, they say, "When will this promise (come to pass), if what you say is true?"

They will not (have to) wait for aught but a single Blast: it will seize them while they are yout disputing among themselves!

No (chance) will they then have, by will; to dispose (of their affairs), nor to return to their own people!

The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

They will say: "Ah! woe unto us! who hath raised us up from our beds of repose?" (a voice will say:) "This is what (Allah) Most Gracious had promised, and true was the word of the Messengers!"

It will be no more than a single Blast, when lo! they will all be brought up before Us!

Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things.

Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have you come to Us (bare) as We created you first: ayou, you thought We shall not fulfill the appointment made to you to meet (Us)!"

And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will thy Lord treat with injustice.

Behold! We said to the angels, "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of

his Lord. Will you then take him and his progeny as protectors rather than Me? and they are enemies to you! evil would be the exchange for the wrong-doers!

I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray!

One day He will say, "Call on those whom you thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

we have explained in detail in this Qura'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

And what is there to keep back men from believing, now that guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

We only send the Messengers to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument, in order therewith to weaken the Truth, and they treat My Signs as a jest, as also the fact that they are warned!

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands

have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest them to guidance, even then will they never accept guidance.

But your Lord is Most Forgiving, Full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge.

Such were the populations We destroyoud when they committed iniquities; but We fixed an appointed time for their destruction.

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

﴿ حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ﴿٦٤﴾ لَا تَجۡـَٔرُواْ
ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدۡ كَانَتۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ
عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ﴿٦٦﴾ مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ﴿٦٧﴾ أَفَلَمۡ
يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ﴿٦٨﴾ أَمۡ لَمۡ
يَعۡرِفُواْ رَسُولَهُمۡ فَهُمۡ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ
جَآءَهُم بِٱلۡحَقِّ وَأَكۡثَرُهُمۡ لِلۡحَقِّ كَٰرِهُونَ ﴿٧٠﴾ ﴾ (المؤمنون ٠٦٤-٠٧٠)

Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

(It will be said): "Groan not in supplication this day; for you shall certainly not be helped by Us.

"My Signs used to be rehearsed to you, but you used to turn back on your heels,

"In arrogance: talking nonsense about the (Qura'an), like one telling fables by night."

Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?

Or do they not recognize their Messenger, that they deny him?

Or do they say, "He is possessed?" Nay, he has brought them the Truth, but most of them hate the Truth.

If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.

Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

But verily thou callest them to the Straight Way.

And verily those who believe not in the Hereafter are deviating from that Way.

If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.

We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!

Until We open on them a gate leading to a severe Punishment: then lo! they will be plunged in despair therein!

It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is you give!

And He has multiplied you through the earth, and to Him shall you be gathered back.

It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will you not then understand?

On the contrary they say things similar to what the ancients said.

﴿ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾ وَصَـٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ ﴾ (المعارج ٠٠٨-٠٢٠)

The Day that the sky will be like molten brass,

And the mountains will be like wool,

And no friend will ask after a friend,

Though they will be put in sight of each other, the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,

His wife and his brother,

His kindred who sheltered him.

And all, all that is on earth, so it could deliver him:

By no means! For it would be the Fire of Hell!

Plucking out (his being) right to the skull!

Inviting (all) such as turn their backs and turn away their faces (from the Right),

And collect (wealth) and hide it (from use)!

Truly man was created very impatient;

Fretful when evil touches him;

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَـٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُو۟لَـٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾ ﴾

(عبس ٠٣٣-٠٤٢)

At length, when there comes the Deafening Noise,

That Day shall a man flee from his own brother,

And from his mother and his father,

And from his wife and his children.

Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

Some Faces that Day will be beaming,

Laughing, rejoicing.

And other faces that Day will be dust-stained;

Blackness will cover them:

Such will be the Rejecters of Allah, the Doers of Iniquity.

Imam Ahmed said;

١٣٣١٢ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الصَّهْبَاءِ حَدَّثَنَا نَافِعٌ أَبُو غَالِبٍ الْبَاهِلِيُّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ وَالسَّمَاءُ تَطِشُّ عَلَيْهِمْ *

Anass said;

The messenger of Allah said;

Allah the Glorified will send the people on the doom's day during the sky rains a light rain.

وعن المِقْدَاد ، رضيَ اللَّه عنه ، قال : سَمِعْتُ رسولَ صَلَّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « تُدْنِي الشَّمْسُ يومَ القِيَامَةِ مِنَ الخَلْقِ حتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيل » قَالَ سُلَيمُ بْنُ عَامِر الرَّاوِي عنْ المِقْدَاد : فَوَاللَّه مَا أَدْرِي ما يَعْنِي بِالميلِ ، أَمَسَافَةَ الأَرضِ أَم الميل الَّذي تُكْتَحَلُ بِهِ العيْنُ « فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمالِهِمْ في العَرَقِ ، فَمِنْهُمْ مَنْ يَكُونُ إِلى كَعْبَيْهِ ، وَمِنْهُمْ

مَنْ يَكُونُ إِلى رُكْبَتَيْهِ ، ومِنْهُمْ منْ يَكون إِلى حِقْوَيْهِ ومِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إِلجاماً » وَأَشَارَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بِيدِهِ إِلى فِيه . رواه مسلم .

It is narrated by AI-Meqd'ad said: I heard The messenger of Allah ﷺ, said, "On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile '. Soleem bin Amer said: By Allah, I do not know whether he meant by the mile if it is of the earth or the stick used for applying antimony powder to the eyou. (The messenger of Allah ﷺ , however, reported to have said:) 'The people then would be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some would have the bridle of perspiration (reaching their mouth and nose) and, while saying this The messenger of Allah ﷺ, pointed to his mouth with his hand." [Moslem]

Some kinds of people who will be under the shadow of Allah on the doom's day:

قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « سَبْعَةٌ يُظِلُّهُمُ اللَّهُ في ظِلِّهِ يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ : إِمامٌ عادِلٌ ، وشابٌّ نَشأَ في عِبادَةِ اللَّه تَعالى . ورَجُلٌ قَلْبُهُ مُعلَّق بالمَساجِدِ . ورَجُلانِ تَحابَّا في اللَّه . اجتمَعا عليه . وتَفرَّقَا عَلَيه ، ورَجلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصب وَجَمال . فَقَالَ : إِنِّي أَخافُ اللَّه . ورَجُلٌ تَصَدَّقَ بصَدَقَةٍ فأَخْفاها حتَّى لاَ تَعلَمَ شِمالهُ ما تُنْفِقُ يَمينُهُ . ورَجُلٌ ذَكَرَ اللَّه خالياً فَفَاضَتْ عَيْنَاهُ» متفقٌ عليه .

Aby Horayrah said: The messenger of Allah ﷺ said: Allah will overshadow seven people on the doom's day; A just Imam, a youth is grown up in obeying and worshipping of Allah, a man's heart loves the mosques, two men loved each other for Allah they were gathered for Allah and when

they came away, they departed for Allah, a man is called to commit adultery by a beautiful wanton, had position woman, and he said: I afraid of Allah, a man gave a charity and did not know what is that sum that he gave and a man, stayoud alone, remembered Allah, his eyous did shed tears.

It is agreed upon.

<u>A good-news from the messenger of Allah for the believers:</u>

﴿ إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ١٠١ لَا يَسۡمَعُونَ حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ١٠٢ لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ١٠٣ يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤ وَلَقَدۡ كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ ٱلۡأَرۡضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ ١٠٥ ﴾ (الأنبياء ١٠١-١٠٥)

Those for whom the Good (Record) from Us has gone before, will be removed far therefrom.

Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.

The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day, (the Day) that you were promised."

The Day that We roll up the heavens like a scroll rolled up for books (completed), even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it.

Before this We wrote in the Psalms, after the Message (given to Moses): "My servants, the righteous, shall inherit the earth."

Verily in this (Qura'an) is a Message for people who would (truly) worship Allah.

We sent thee not, but as a mercy for all creatures.

Say: "What has come to me by inspiration is that your God is One God: will you therefore bow to His Will (in Islam)?"

But if they turn back, say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which you are promised is near or far.

"It is He Who knows what is open in speech and what you hide (in your hearts).

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَـٰنِ نُقَيِّضْ لَهُۥ شَيْطَـٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَـٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ ﴾ (الزخرف ٠٣٦-٠٤١)

If anyone withdraws himself from rememb

rance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!

At length, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! evil is the companion (indeed)!

When you have done wrong, it will avail you nothing, that day, that you shall be partners in punishment!

Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?

Even if We take thee away, We shall be sure to exact retribution from them,

Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.

﴿ قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَـٰفِرُونَ هَـٰذَا شَىْءٌ عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَـٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾ أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـٰهَا وَزَيَّنَّـٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾ وَٱلْأَرْضَ مَدَدْنَـٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّـٰتٍ وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾ وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَـٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا

بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا
الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا
يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ
ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾
وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا
فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَٰذَا
مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ
مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ
الشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ
﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿٢٨﴾ ﴾

(ق ٠٠١-٠٢٨)

Qaf. By the Glorious Qura'an (Thou art Allah's Messenger).

But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!"

"What! when we die and become dust, (shall we live again?) That is a (sort of) Return far (from our understanding)."

We already know how much of them the earth takes away: with Us is a Record guarding (the full account).

But they deny the Truth when it comes to them: so they are in a confused state.

Do they not look at the sky above them? How We have made it and adorned it, and there are no flaws in it?

And the earth; We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs),

To be observed and commemorated by every devotee turning (to Allah).

And We send down from the sky Rain charged with blessing, and We produce therewith Gardens and Grain for harvests;

And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;

As sustenance for (Allah's) Servants; and We give (new) life therewith to land that is dead: thus will be the Resurrection.

Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud,

The 'Ad, Pharaoh, the Brethren of Lut,

The Companions of the Wood, and the People of Tubba'; each one (of them) rejected the Messengers, and My warning was duly fulfilled (in them).

Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?

It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

Behold, two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left.

Not a word does he utter but there is a sentinel by him, ready (to note it).

And the stupor of death will bring Truth (before his eyous): "This was the thing which thou wast trying to escape!"

And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).

And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness.

(It will be said:) "Thou wast heedless of this, now have We removed thy veil, and sharp is thy sight this Day!"

And his Companion will say: "Here is (his record) ready with me!"

(The sentence will be:) "Throw, throw into Hell every contumacious Rejecter, (of Allah)!

"Who forbade what was good, transgressed all bounds, cast doubts and suspicions;

"Who set up another god beside Allah: throw him into a severe Penalty."

His Companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray."

He will say: 'Dispute not with each other in My Presence: I had already in advance sent you Warning.

"The Word changes not before Me, and I do not the least injustice to My Servants."

One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"

And the Garden will be brought nigh to the Righteous; no more a thing distant.

(A voice will say:) "This is what was promised for you, for everyone who turned (to Allah) in sincere repentance, who kept (His Law),

"Who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):

"Enter you therein in Peace and Security; this is a Day of Eternal Life!"

There will be for them therein all that they wish, and more besides in Our Presence.

But how many generations before them did We destroy (for their sins); stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting,

And during part of the night, (also,) celebrate His praises and (so likewise) after the postures of adoration.

And listen for the Day when the Caller will call out from a place quite near,

The Day when they will hear a (mighty) Blast in (very) Truth: that will be the Day of Resurrection.

Verily it is We Who give Life and Death; and to Us is the Final Goal,

The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together; quite easy for Us.

We know best what they say; and thou art not one to overawe them by force. So admonish with the Qura'an such as fear My Warning!

Some kinds of punishments for the proud-people on the doom's day:

The proud people will be sent on the doom's day such like the atom till they get into a prison of the inferno it is called (Boloss).

قال أحمد في مسنده حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ النَّاسِ يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ بُولَسُ فَتَعْلُوَهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ عُصَارَةِ أَهْلِ النَّارِ *رواه أحمد

وعَنْ عَبْدِ اللَّهِ بن عَمْرِو بن العاص رضي اللَّه عَنْهُما قالَ : قَالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: « يخْرُجُ الدَّجَّالُ في أُمَّتي فَيَمْكُثُ أربعينَ ، لا أدْري أرْبَعينَ يَوْماً ، أو أرْبَعينَ شَهْراً ، أوْ أرْبَعينَ عَاماً ، فَيبْعثُ اللَّه تَعالى عيسَى ابْنَ مَرْيمَ صلّى اللهُ عَلَيْهِ وسَلَّم فَيطْلُبُهُ فيُهْلِكُه ، ثُمَّ يَمْكُثُ النَّاسُ سبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عداوَةٌ . ثُمَّ يُرْسِلُ اللَّه ، عزَّ وجلَّ ، ريحاً بارِدَةً مِنْ قِبلِ الشَّامِ ، فَلا يبْقَى على وَجْهِ الأرْضِ أحَدٌ في قَلْبِه مثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أوْ إيمَانٍ إلاَّ قَبَضَتْهُ ، حتَّى لَوْ أنَّ أحَدَكُمْ دخَلَ في كَبِدِ جَبَلٍ ، لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ . فَيَبْقَى شِرَارُ النَّاسِ في خِفَّةِ الطَّيْرِ ، وأحْلامِ السِّباعِ لا يَعْرِفُون مَعْرُوفاً ، وَلا يُنْكِرُونَ مُنْكَراً ، فَيَتَمَثَّلَ لهُمُ الشَّيْطَانُ ، فيقُولُ : ألا تسْتَجِيبُون ؟ فَيَقُولُونَ : فَما تأمُرُنَا ؟ فَيَأمرُهُم بِعِبَادةِ الأوْثَانِ ، وهُمْ في ذلكَ دارٌّ رِزْقُهُمْ ، حسنٌ عَيْشُهُمْ . ثُمَّ يُنْفَخُ في الصَّور ، فَلا يَسْمعُهُ أحَدٌ إلاَّ أصْغى لِيتاً ورفع لِيتاً ، وَأوّلُ منْ يسْمعُهُ رَجُلٌ يلُوطُ حَوْضَ إبلِه ،

فَيُصْعَقُ ويسعق النَّاسُ حولهُ ، ثُمَّ يُرْسِلُ اللَّه - أَوْ قالَ : يُنْزِلُ اللَّه - مَطَراً كأَنَّــهُ الطَّــلُّ أو الظِّلُّ ، فَتَنْبُتُ مِنْهُ أجْسَادُ النَّاس ثُمَّ ينفخ فيهِ أخْرَى فإذا هُمْ قيامٌ يَنْظُرُون. ثمَّ يُقَالُ يــا أيهــا النَّاسُ هَلُمَّ إلى رَبِّكُم ، وَقِفُوهُمْ إنَّهُمْ مَسْؤولونَ ، ثُمَّ يُقَالُ : أخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ : مِنْ كَمْ ؟ فَيُقَالُ : مِنْ كُلِّ أَلْفٍ تِسْعَمائة وتِسْعةَ وتِسْعينَ ، فذلكَ يَوم يجْعَلُ الْوِلْدانَ شيباً ، وذلكَ يَــومَ يُكْشَفُ عنْ ساقٍ »

It was narrated by Abd Allah bin Amr bin Al A'ass said: The messenger of Allah ﷺ "Al Daj'al (the Antichrist) will appear in my nation and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet Jesus, son of Marriam (Mary). I'ssa will pursue him and slaughter him. Then people will survive for seven years in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Al Sh'am. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Satan will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do? He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which Will be like dew and there will grow out of it (like wild

growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Lord.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much? It will be said: 'Nine hundred and ninety nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Moslem]

عن الزهري ، أخبرني سعيد وعطاء بن يزيد، أن أبا هريرة أخبرهما، عن النبي صلى الله عليه وسلم قال: هل تضارون في الشمس، ليس دونها سحاب؟ قالوا: لا، يا رسول الله، قال: هل تضارون في القمر ليلة البدر، ليس دونه سحاب؟ قالوا: لا، يا رسول الله، فإنكم ترونه يوم القيامة (يعني ربكم) كذلك، يجمع الله الناس، فيقول: من كان يعبد شيئاً فليتبعه فيتبع من كان يعبد الشمس (أي شمس) ويتبع من كان يعبد القمر (أي قمر) ويتبع من كان يعبد الطواغيت (أي طواغيت) ، وتبقي هذه الأمة ، وفيها منافقوها فيأتيهم الله في غير الصورة التي يعرفوها فيقول: أنا ربكم ، فيقولون : نعوذ بالله منك ، هذا مكاننا حتى يأتينا ربنا فإذا أتانا ربنا عرفناه ، فيأتيهم الله في الصورة التي يعرفون، فيقول : أنا ربكم ، فيقولون : أنت ربنا ، فيتبعونه ، ويضرب جسر جهنم ، قال رسول الله صلي الله علية وسلم فأكون أول من يجيز ، دعا الرسل يومئذ : اللهم سلم ، سلم وبه كلاليب مثل السعدان أما رأيتم شوك السعدان؟ قالوا بلي ، يا رسول الله قال: فإنها مثل شوك السعدان ، غير أنها لا تعلم قدر عظمها إلا الله ، فتخطف الناس بأعمالهم : فمنهم الموبق بعمله ، ومنهم المخردل ، ثم ينجو ، حتى إذا فرغ الله القضاء بين عباده ، وأراد أن يخرج من النار من أراد أن يخرج : ممن كان يشهد أن لا إله إلا الله ، أمر الملائكة أن يخرجوهم فيعرفونهم بعلامة آثار السجود ، حرم الله علي النار أن تأكل من بن آدم أثر السجود ، فيخرجهم قد امتحشوا ، فيصب عليهم ماء – يقال له ماء الحياة ، فينبتون نبات الحبة في حميل

السيل ، ويبقي رجل مقبل بوجهة علي النار ، فيقول : يارب ، قد قشبنى ريحها ، واحرقني ذكاؤها ، فاصرف وجهي عن النار ، فلا يزال يدعو الله ، فيقول : لعلـــك إن أعطيتـــك أن تسألني غيره ، فيقول : لا ، وعزتك لا أسألك غيره ، فيصرف الله وجهة عن النار ، ثـــم يقول : بعد ذالك ، يارب قربني إلي باب الجنة ، فيقول : ألست قد زعمت أن لن تسألني غيره ؟ ويلك أبن آدم ،ما أغدرك فلا يزال يدعو ، فيقول لعلي إن أعطيتك ذالـــك تـــسألني غيره ، فيقول : لا ، وعزتك ، لا أسألك غيره ، فيعطي الله من عهود ومواثيق أن لا يسأله غيره ، فيقريه إلي باب الجنة ، فإذا رأى ما فيها سكت ما شاء الله أن يسكت ، ثم يقول رب و أدخلني الجنة ، ثم يقول – أي الله – : أو ليس قد زعمت أن لا تسألني غيره؟ ويلك ابـــن آدم ، ما أغدرك فيقول يارب ، لا تجعلني أشقي خلقك ، فلا يزال يدعو حتـــى يـــضحك – الله تعالي ، فإذا ضحك منه أذن له بالدخول فيها فإذا دخل فيها قيل له: تمـــن مـــن كـــذا ، فيتمني ، ثم يقال له : تمن من كذا ، فيتمني حتى تنقطع به الأماني ، فيقول له ، هذا لـــك ومثله معه .

Al Zoharey said to us: Saaid said to us: Aby Hurayrah told him: some people said to the messenger of Allah ﷺ O messenger of Allah! Are we going to see our Lord on the doom's day? He said: does any one dispute you with existence of sun without a cloud? They replied: No. he asked them: does anyone dispute you with existence of the full moon without a cloud? They replied: No. he said to them: you are going to see your Lord on the doom's day like that. Allah is going to assemble people on the doom's day, and says: whosoever did worship anything, he must follow it! So a group of people will follow the sun, others follow the moon and others follow idols, the all nations will go away to the fire, but that nation will stay with her hypocrites and Allah will come to them in a state that they do not know Him with. And He will say: I am your God! They will say to Him: We ask refuge of Allah from you!! That is our room till our God come to us! When Allah comes to us, we

are going to know Him! So Allah will come to them in a shape of what they know, and says: I am Your Lord! They will say: You are our Lord! They follow Him, Inferno Bridge will be established! The messenger of Allah ﷺ said: I will be the first one who gets through it, and the invocation of the messengers on that day: O Allah! Give peace, Give peace! There are hooks as Al Sa'dan prickles, do you that kind? They said: youa! He said: but there is no one knows actually its huge size but Allah! It is going to seize the people according to their own deeds: some of them will be in dangerous place for his own deed, and some of them will be epileptic then he will be saved, when Allah gets over settlement among His slaves, and wants to get out of fire some people, they will be from people who witness that there is no god but Allah, so he will order the angels to get them out of fire! They know those people by a sign of prayer on their own face as a track of prostration! Allah did forbid the fire from eating the track of the prostration: they get them out of the fire, after they have incinerated, so they will be poured upon them water, it is called: The Life water! So they plant as Hib'a planting Homayl Al sayl, and there is a man faces the fire, he will say: O Lord! I was burned by the fire! I ask You to leave my face off it! He is going to call on, Allah will say to him: you may ask other thing when I respond you! He will say: No I swear by your Glory! So Allah gets his face away the fire, after a time, he ask Allah to make him near to the Paradise's door, Allah will say to him: shouldn't you promise Me to ask me not any thing after that? Woe to you the son of Adam! What perfidious are you! You may ask again after I make you near to the Paradise's door? He says: No, I swear by your Glory! So he gives Allah covenants and compacts to not ask Allah again: Allah makes him near to the Paradise's door, when he sees what in it is, he is silent as what Allah

wants to be silent! Then he ask Allah to make him come into Paradise!! Allah says to him: have not you said before that you will never ask anything again? Woe to you the son of Adam! What perfidious you are!! He says: O Lord! Do not make me the most miserable of all your creatures! He is going to go on calling Allah till Allah laugh at him! When Allah laugh at him, gives him permission to com into the Paradise, when he comes into it, it is said to him: wish as you want from such and such, and it is said to him: wish as you want from such and such, so he asks as he wants, and then it is said to him: wish as you want from such and such, till there is nothing he wish to get, Allah will say to him: those are for you and like them are with them!

Spotlight: We get lessons from that sacred Hadith a lot of beneficial spotlights:

- Every one will follow what he did worship on the lifetime to be with on the doom's day.
- The blessing of 'There is no god but Allah' on the doom's day is big.
- The blessing of Islam for his people is great.
- The Merit of the Prayer is great.
- Generosity of Allah does not run out.

The narration of Aby Hurayrah;

عن أبي هريرة ﷺ قال: أتي رسول الله ﷺ بلحم ، فرفع إليه الذراع ، فأكله – وكانت تعجبه – فنهس منها نهسه ، ثم قال: أنا سيد الناس يوم القيامة ، هل تدرون لما ذلك ؟ يجمع الله الناس : الأولين و الآخرين في صعيد واحد ، فيسمعهم الداعي ، وينفذهم البصر ، وتدنوا الشمس منهم ، فبلغ الناس من الغم و الكرب ما لا يطيقون ، و لا يحتملون ، فيقول الناس بعضهم لبعض : ألا ترون ما قد بلغكم ؟ ألا تنظرون من يشفع لكم إلي ربكم ؟ فيقول الناس بعضهم لبعض : عليكم بآدم ، فيأتون آدم ، فيقولون أنت أبو البشر ، خلقك الله بيده ، ونفخ فيك من روحك ، وأمر الملائكة فسجدوا لك ، أشع لنا إلي ربك ، إلا تري ما نحن فيه ؟ ألا تري ما قد بلغنا ؟ فيقول لهم آدم : إن ربي قد غضب اليوم غضباً ، لم يغضب قبله مثله ، ولم يغضب بعده مثله ، وأنه قد نهاني عن الشجرة فعصيته ، نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري، اذهبوا إلي نوح ، فيأتون نوحاً ، فيقولون : يا نوح ، أنت أول الرسل إلي أهل الأرض ، وقد سماك الله عبداً شكوراً ، أشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ ألا تري ما قد بلغنا ؟ فيقول لهم نوح: إن ربي غضب اليوم غضباً لم يغضب قبله مثله ، ولن يغضب بعده مثله ، وأنه قد كانت لي دعوه دعوتها علي قومي ، نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري ، اذهبوا إلي إبراهيم ، فيأتون إبراهيم ، فيقولون : يا إبراهيم أنت نبي الله وخليله من أهل الأرض ، أشفع لنا إلي ربك ، ألا تري إلي ما نحن فيه؟ فيقول : إن ربي غضب اليوم غضباً لم يغضب قبله مثله ، ولن يغضب بعده مثله وأني قد كذبت ثلاث كذبات – فذكرهن أبو حيان في الحديث – نفسي ، نفسي ، اذهبوا إلي غيري ، اذهبوا إلي موسي ، فيأتون موسي ، فيقولون : يا موسي ، أنت رسول الله ، فضلك الله برسالته وبكلامه علي البشر ، اشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ فيقول : إن ربي قد غضب الله غضباً ، لم يغضب قبله مثله ، ولن يغضب بعده مثله ، وإني قد قتلت نفساً ، لم أُمر بقتلها ، نفسي ، نفسي ، نفسي ، اذهبوا

إلي غيري ، اذهبوا عيسي ، فيأتون عيسي ، فيقولون : يا عيسي أنت رسـول الله وكلمتـه ألقاها إلي مريم وروح منه وكلمت الناس في المهد ، أشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ فيقول عيسي : إن ربي قد غضب اليوم غضباً ، لم يغضب قبله مثله ، ولم يذكر ذنباً نفسي ، نفسي ،نفسي ، اذهبوا إلي غيري ، اذهبوا إلي محمد ﷺ قال : فيـأتون محمـد ، فيقولون : يا محمد ، أنت رسول الله وبخاتم الأنبياء، وقد غفر لك ما تقدم من ذنبـك ومـا تأخر، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ فانطلق فأتى تحت العرش، فخـر سـاجدا لربه، ثم يفتح الله علي من حامده، وحسن الثناء شيئا، لم يفتحه على أحد قبلي ثم يقـال: يـا محمد! ارفع رأسك، سل تعط، واشفع تشع، فأرفع رأسي، فأقول: يا رب، أمتـي، يـا رب: أمت، يارب: أمتي فأقول: يا محمد: أدخل من أمتك من لا حساب عليه، من الباب الأيمـن من أبواب الجنة، وهم شركاء الناس، فيما سوى ذلك من الأبواب، ثم قال: والـذي نفـسي بيده، ما بين المصراعين من مصاريع الجنة، كما بين مكة و حميـر، وكمـا بـين مكـة، وبصرة، رواه الترمذي وقال حديث حسن صحيح.

It was given to the messenger of Allah ﷺ meat, an arm was given to him, he ate it, he liked it. He snapped it one snapping. He said: I am the master of people on the doom's day! Do you know with what that rank is? Allah will gather the first and the last people on the doom's day at one time! The sun will becomes s near to them so the people will become sad and agony of what they can not bear! So they will go to Adam, and say: You are the father of all people, Allah created you with His hands, and made His own angels prostrate for you, and did teach you all kinds of name of all things, have intercession for us at Allah, to give us rest from our that place, he is going to say: I am not for that! And he did mention his own sin, and will say: go to Noah! He is the first messenger, that Allah sent him to the people of the earth, so they will come to him, he will say: I am not for that! And he will mention his asking his God of what he has no knowledge, so he will shame,

and say: go to the intimate of the All Merciful, so they come to him, I am not for that! Go to Mossa, he is a slave of Allah, Allah spoke to him, and gave him Torah, so they will come to him, he will say: I am not for that! And he will mention his killing a soul without a right, he will shame of his Lord, he says to them: go to Jesus, he is a slave of Allah and a messenger of Him, and the word of Allah and His soul, so they come to him, he says: I am not for that, go to Mohammed, ﷺ he is a slave Allah forgave him his later and past sins, so they come to him, so I go off till I do a permission to meet my Lord, I get a permission, when I see my Lord, I prostrate, so Allah leave me as He wants, and it is said to me: raise up your head, ask, you will be given, ask the intercession will be responded, so I get up my head, and praise Him, with a particular praising that Allah will teach me that, then I have intercession, there will be a limited group of people, so I make them go to Paradise, then I go to My Lord again, when I see my Lord, I do as the first time, so there is a limited group of people I make them go to Paradise, and I do that over and over again till on the fourth time: I say: my nation! O My Lord! My nation! O My Lord! Allah says: O Mohammed! Make from your nation enter the Paradise who has no settlement! From the Right door and, also, They will share other people the other doors of paradise. The messenger of Allah ﷺ said: and who gets my soul in His Hand! What between the two shutters of the shutters of Paradise is like what is between Mecca and Himayr and what between Mecca and Basra is.

Al Kawth'er is a river in the Paradise:

عن أنس بن مالك ﷺ قال : بينما ذات يوم بين أظهرنا – يريد النبي ﷺ إذا أغفي إغفاءة، ثم رفع رأسه مبتسماً، فقلنا له: ما أضحكك يا رسول الله؟ قال نزلت على آنفاً سورة: بسم الله الرحمن الرحيم إنا أعطيناك الكوثر، فصل لربك وانحر، إن شانئك هو الأبتر)– ثم قال:هل تدرون ما الكوثر ؟ قلنا الله ورسوله أعلم، لم، قال: فإنه نهر وعدنيه ربى في الجنة، آنيته أكثر من الكواكب، ترده على أمتي، فيختلج العبد منهم، فأقول: يا رب، إنه من أمتي، فيقول إنك لا تدري ما أحدث بعدك)٠

When Sorat Al Kawther took down The Messenger of Allah ﷺ said: "Al Kawther is a river in the paradise, its pots more than the numbers of the stars, my people come to it to drink from, the servant from them is taken, then I say: "O my God! That is from people? Allah replies: You do not know what he did innovate after you!"

عن عبد الله – عن النبي ﷺ أنه قال: "أنا فرطكم على الحوض، وليرفعن معي رجال منكم، ثم ليختلجن دوني، فأقول: يا رب أصحابي! فيقال: إنك لا تدري ما أحدثوا بعدك."

Abd Allah narrated and said: "The messenger of Allah said: "I am your preceding to the basin, and men will be raisin to me up, and will be prevented from me, so I say: O God! My friends! It is said to me: you do not see what they did do after you!"

That Hadith is a herald for people who changed what the messenger of Allah ordered.

قال النبي ﷺ : أني فرطكم علي الحوض، من مر علي شرب، ومن شرب لم يظمأ أبداً، ليردن علي أقوام، أعرفهم ويعرفوني، ثم يحال بيني وبينكم. قال: أبو حازم، فسمعني النعمان بن أبي عيا ش، فقال: هكذا سمعت من سهيل؟ فقلت: نعم، فقال: أشهد علي أبي سعيد الخدري ﷺ لسمعته، وهو يزيد فيها: {فأقول: إنهم مني،فيقال: إنك لا تدري ما أحدثوا بعدك، فأقول: سحقاً، سحقاً، لمن غير بعدي } .

Aby Hurayrahh said: The messenger of Allah said: "I am your preceding to the basin, and men will be raisin to me up, and will be prevented from me, so I say: O God! My friends! It is said to me: you do not see what they did do after you! I say to them: ruin, ruin!!"

قال: يا رسولَ اللَّه ألا تَستَعْمِلُني كَمَا استَعْملتَ فُلاناً وفلاناً فَقَالَ: « إِنَّكُـمْ سَتَلْقَوْنَ بَعْدي أَثَرَةً فاصبِرُوا حَتَّى تلقَوْني علَى الْحوْضِ »

It was narrated by Aby Yahya bin Hudhair رضـي الله عنـه: A person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" The messenger of Allah ﷺ said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al-Kauthar in Paradise)."

عن عبد الله بن مسعود ﷺ قال: قال رسول الله ﷺ وهو على ناقته المخضرمة بعرفات فقال أتدرون أي يوم هذا وأي شهر هذا، وأي بلد هذا قالوا هذا بلد حرام وشهر حرام ويوم حرام قال ألا وإن أموالكم – ودماءكم عليك حرام كحرمة شهركم هذا، في بلدكم هذا في يومكم هذا ألا وإني فرطكم على الحوض وأكاثر بكم الأمم، فلا تسودوا وجهي، ألا وإني مستنقذُ أناسا ومستنقذ منى أناسٌ فأقول يا رب أصحابي فيقول انك لا تدرى ما أحدثوا بعدك . والحديث جيد الإسناد .

Abd Allah bin Masood said: The Messenger of Allah ﷺ said: “Do you know what that day is! And what that month is! And what country is it! They said: “that is a taboo month” The Messenger of Allah ﷺ said: “Your money and your blood over you are prohibited, do not black my face, I will be rescued people from me, telling: my friends, Allah says: You do not what they have deeded after you ” Spotlight: That Hadith says that we should do what the messenger of Allah ﷺ did. And beware of the sins and innovations that may cause the ruin.

The messenger of Allah and his own nation on the doom's day:

عن أنس بن مالك ﷺ قال: بينما ذات يوم بين أظهرنا – يريد النبي ﷺ إذا أغفي إغفاءة، ثم رفع رأسه مبتسماً، فقلنا له: ما أضحكك يا رسول الله؟ قال نزلت على آنفاً سورة: بسم الله الرحمن الرحيم إنا أعطيناك الكوثر، فصل لربك وانحر، إن شانئك هو الأبتر)– ثم قال:هل تدرون ما الكوثر ؟ قلنا الله ورسوله أعلم، لم، قال: فإنه نهر وعدنية ربى في الجنة، آنيته أكثر من الكواكب، ترده على أمتي، فيختلج العبد منهم، فأقول: يا رب، إنه من أمتي، فيقول إنك لا تدري ما أحدث بعدك)۰

The Messenger of Allah ﷺ said: “Al Kawther is a river in the paradise, its pots more than the numbers of the stars, my people come to it to drink from, the servant from them is taken, then I say: “O my God! That is from people? Allah replies: You do not know what he did innovate after you!"

Another narration:

Abd Allah bin Masood said: The Messenger of Allah ﷺ said: "Do you know what that day is! And what that month is! And what country is it! They said: "that is a taboo month" The Messenger of Allah ﷺ said: "Your money and your blood over you are prohibited, do not black my face, I will be rescued people from me, telling: my friends, Allah says: You do not what they have deeded after you " Spotlight: That Hadith says that we should do what the messenger of Allah ﷺ did. And beware of the sins and innovations that may cause the ruin.

Another narration:

حدثنا سعد بن أبي مريم، حدثنا محمد بن مطرف، حدثني أبو حازم، عن سهل بن سعد ﷺ قال: قال النبي ﷺ : أني فرطكم علي الحوض، من مر علي شرب، ومن شرب لم يظمأ أبداً، ليردن علي أقوام، أعرفهم ويعرفوني، ثم يحال بيني وبينكم. قال: أبو حازم، فسمعني النعمان بن أبي عياش، فقال: هكذا سمعت من سهيل؟ فقلت: نعم، فقال: أشهد علي أبي سعيد الخدري- رضي الله عنه- لسمعته، وهو يزيد فيها: { فأقول: إنهم مني،فيقال: إنك لا تدري ما أحدثوا بعدك، فأقول: سحقاً، سحقاً، لمن غير بعدي } .

Saad bin Aby Mary'am said: Mohammed said: Abu Hazim said: Sahl bin Saad said: The messenger of Allah said: "I am your preceding to the basin, and men will be raisin to me up, and will be prevented from me, so I say: O God! My friends! It is said to me: you do not see what they did do after you! I say to them: ruin, ruin!!"

The people who changed the orders of the messenger of Allah ﷺ will be ruin and go to fire or let away without drink

another narration:

Aby Hurayrahh said: The messenger of Allah said: "I am your preceding to the basin, and men will be raisin to me up, and will be prevented from me, so I say: O God! My friends! It is said to me: you do not see what they did do after you! I say to them: ruin, ruin!!"

Another narration:

وعن عائشةَ ، رضي اللَّه عنها ، قالت : سمعتُ رسول اللَّه ﷺ ، يقول : «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُراةً غُرْلاً » قُلْتُ : يا رسول اللَّه الرِّجَالُ وَالنِّسَاءُ جَمِيعاً يَنْظُرُ بَعْضُهُمْ إِلى بَعْضٍ ،؟ قال : « يا عَائِشَةُ الأَمرُ أَشَدُّ من أَنْ يُهِمَّهُم ذلكَ »

A'esha said: "The messenger of Allah ﷺ said: "The people would be gathered on the day of resurrection barefooted, naked and uncircumcised" I said: "O the messenger of Allah! Will the male and the female be together on that day? And would they be looking at one another?" "The messenger of Allah (ﷺ) said: "O A'esha the matter would be too serious for them to look at one another"

Another narration:

. It was narrated by Aby Hurayrah said: I heard The messenger of Allah ﷺ Saying: "On the Day of Resurrection, My followers (or Ummah) will be called 'Al-Ghurr AI-Mohaj'aleen for the traces of ablution, and whoever ca increase the area of his radiance should do so."

Another narration:

The messenger of Allah said;

I have got a basin its distance is such like Mecca and Jerusalem it is whiter than milk and its cups are more' than the number of the stars. Every prophet has got a particular basin; some of them have got two men only (who believe in him) and another have got one only.

٢٣٦٧ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ نِيزَكَ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الدِّمَشْقِيُّ حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ الْحَسَنِ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ سَمُرَةَ وَهُوَ أَصَحُّ *قاله الترمذي في كتاب القيامة (قلت: وهذا سند ضعيف لتدليس الحسن)

Al Termezey said;

The messenger of Allah said;

Each a prophet will have got a basin, the entire are proud of the number of their own believers people who will drink from them.

The sound opinions that say the basin will be before the Balance:

Al Qurtobey said in his book (Al Tazkirah) said that the basin will be before the Balance.

The basin will be before the straight.

The angels will come to witness the last final judgment for and against the slaves.

Allah the Glorified said;

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ ﴾ (السجدة ٠١٦-٠١٧)

Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

Now no person knows what delights of the eyou are kept hidden (in reserve) for them, as a reward for their (good) Deeds.

﴿ رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَـٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ ﴾ (النور ٠٣٧-٠٣٩)

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyous will be transformed (in a world wholly new),

That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

But the Unbelievers, their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: but he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light, there is no light!

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

Youa, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He Turns it away from whom He pleases. The vivid flash of His lightning well-nigh blinds the sight.

It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things.

We have indeed sent down Signs that make things manifest: and Allah guides whom He wills to a Way that is straight.

﴿ كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا ﴿٢٢﴾ وَجِاْيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ ﴿٢٣﴾ يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾ ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾ فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾ ﴾ (الفجر ٢١-٣٠)

Nay! When the earth is pounded to powder,

And thy Lord cometh, and His angels, rank upon rank,

And Hell, that Day, is brought (face to face), on that Day will man remember, but how will that remembrance profit him?

He will say: "Ah! Would that I had sent forth (Good Deeds) for (this) my (Future) Life!"

For, that Day, his Chastisement will be such as none (else) can inflict,

And His bonds will be such as none (other) can bind.

(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

"Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!

"Enter thou, then, among My Devotees!

﴿ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ ﴾

(الزمر ٠٦٩-٠٧١)

And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward; and a just decision pronounced between them; and they will not be wronged (in the least).

And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do.

The Unbelievers will be led to Hell in crowd: until, when they arrive there, its gates will be opened. And its Keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

(To them) will be said: "Enter you the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its Keepers will say: "Peace be upon you! well have you done! enter you here, to dwell therein."

They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

عن أبي هريرة ﷺ عن رسول الله ﷺ قال: " سبعة يظلهم الله في ظله يوم لا ظل إلا ظله : إمام عادل ، وشاب نشأ في عبادة الله عز وجل ، ورجل قلبه معلق بالمساجد ، ورجلان تحابا في الله اجتمعا عليه ، وتفرقا عليه ، ورجل دعته امرأة ذات حسن وجمال ، فقال: أني أخاف الله ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما أنفقت بيمينه ، ورجل ذكر الله خالياً ففاضت عيناه " متفق عليه .

It is narrated by Aby Horayrah said: The messenger of All ﷺ said, "Seven (the persons) whom Allah would protection with His Shade on the when there would be no shade but Shade (i.e., on the Day of Judgment, and they are:) A just ruler; One who grew up with the worship of Allah; a person

whose heart is attached the mosque; two persons who love d meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah, a person who gives in charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyous well up." [Al-Bokhary and Moslim]

حدثنا عبدة بن عبد الله حدثنا حسين الجعفي، عن زائدة، حدثنا بيان بن بشر، عـــن قيس بن أبي حازم، قال: خرج علينا رسول الله صلى الله عليه وسلم، ليلة البدر فقال: إنكــم سترون ربكم يوم القيامة، كما ترون هذا، لا تضامون في رؤيته... أخرجه البخـــاري ج٩ ص ١٢٧

Abada bin Abd Allah said to us: Hussein Al Jo'afey from Zaeda, Jareer told us: the messenger of Allah ﷺ came to us in the full moon night, and said: Verily , you are going to see your Lord on the doom's day, as you see that, you do not harm from His seeing to Him.

We have known before that we all the believers will see Our God as we see the full noon, no doubt.

عن أبي بردة عن أبيه قال: قال رسول الله ﷺ إذا جمع الله الخلائق يوم القيامة أذن لأمة محمد في السجود، فيسجدون له طويلا، ثم يقال: ارفعوا رءوسكم، قد جعلنا لكم عدتكم فداءكم من النار. أخرجه ابن ماجة قلتك والحديث للوضع أقرب منه من الضعف وبه علتان هما: شيخ ابن ماجة (جبارة بن أبي المغلس "مجمع على ضعفه وهناك من كذبه كما قـــال أحمد بن حنبل فيه: أحاديثه موضوعة مكذوبة وكذا شيخه عبد الأعلى بـــن أبـــي المـــساور "مجمع على ضعفه وتركه..")

Aby Bardah said: his father said: The messenger of Allah ﷺ said: When Allah Gathers All The Creatures on the doom's day, He gives a permission for the Nation of Mohammed to prostrate, so they prostrate a long time, it is said to them: raise up your heads, we make your equipments are you redemption. I said that Hadith is weak (I mean that Hadith is not told by The messenger of Allah ﷺ)

Allah's speech with the prophets on the doom's day:

Allah the glorified said;

Allah the glorified will speak with the messengers on the doom's day. The messenger of Allah said;

« مَا مِنْكُمْ مِنْ أَحَدٍ إلاَّ سيُكَلِّمُه ربُّه لَيْس بيْنَهُ وبَيْنَهُ تَرْجُمَان ، فَيَنْظُرَ أَيْمنَ مِنْهُ فَلا يَرى إلاَّ مَا قَدَّم ، وينْظُر أشأمَ مِنْهُ فلا يَرَى إلاَّ ما قَدَّمَ ، وَيَنْظُر بَيْنَ يدَيْه فَلا يَرى إلاَّ النَّــارَ تِلْقَاءَ وَجْهِه ، فاتَّقُوا النَّارَ ولوْ بِشقٍّ تَمْرةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ »

The messenger of Allah as saying: "Allah will surely speak with every one of you without any interpreter to translate for him. He (the man) will look to his right and will see nothing but (the deeds) which he had done before, and he will look to his left and will see nothing but (the deeds) which he had one before. Then he will look front of him and will find nothing but Hell-fire just before his face. So protect (your selves) against (Hell) Fire, be it with even half a date; and if he finds it not, then with a kind word."

﴿ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ ۝٧ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٨ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ ۝٩ وَلَقَدْ مَكَّنَّـٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ۝١٠ ﴾

(الأعراف ٠٠٦–٠١٠)

Then shall We question those to whom Our Message was sent and those by whom We sent it.

And verily We shall recount their whole story with knowledge, for We were never absent (at any time or place).

The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper:

Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs.

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that you give!

It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to be of those who bow down.

(Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

(Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

He said: "Give me respite till the day they are raised up."

The witness of Mohammed's nation upon the ex-nations:

The messenger of Allah said;

Allah the Glorified will bring Israfeel asking him about what he did with the order of Allah, he will reply that he abide by his alliance. Allah the Glorified will ask Gebrail about what Allah ordered him. He will say that he reported what he was ordered to the messengers. Allah will ask the messengers about the reporting Allah's religion to their nations. They will reply that they reported.

The people accuse their prophets of lying so Allah will order Mohammed's nation to be witness upon them

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ ﴾ (البقرة ١٤٣)

Thus have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and we appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful.

Allah's speech to Adam:

عَنْ عَبْدِ اللَّهِ بن عَمْرو بن العاص رضي اللَّه عَنْهُما قالَ : قَالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْه وسَلَّم: « يخْرُجُ الدَّجَّالُ في أمَّتي فَيَمْكُثُ أربعينَ ، لا أدْري أرْبَعينَ يَوْماً ، أو أرْبَعينَ شَهْراً ، أوْ أرْبَعينَ عَاماً ، فَيبْعثُ اللَّه تَعالى عيسَى ابْنَ مَرْيَمَ صلّى اللهُ عَلَيْه وسَلَّم فَيَطْلُبُهُ فَيُهْلِكه ، ثُمَّ يَمْكُثُ النَّاسُ سبْعَ سِنينَ لَيْسَ بَيْنَ اثْنَيْنِ عداوَةٌ . ثُمَّ يُرْسِلُ اللَّه ، عزَّ وجَلَّ، ريحاً باردَةً منْ قبلِ الشَّامِ ، فَلا يبْقَى على وَجْهِ الأرْضِ أحَدٌ في قَلْبِه مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أوْ إيمَانٍ إلاَّ قَبَضَتْهُ ، حتَّى لَوْ أنَّ أحَدَكُمْ دخَلَ في كَبِدِ جَبلٍ ، لَدَخَلَتْهُ عَلَيْه حتَّى تَقْبِضَهُ . فَيَبْقَى شِرَارُ النَّاسِ في خِفَّةِ الطَّيْرِ ، وأحْلامِ السِّباعِ لا يَعْرِفُون مَعْرُوفاً ، وَلا

يُنْكِرُونَ مُنْكَراً ، فَيَتَمَثَّلَ لَهُمُ الشَّيْطَانُ ، فيقولُ : ألا تستَجِيبُون ؟ فَيَقُولُونَ : فَمــا تأمُرُنَــا ؟ فَيَأمرُهُم بِعبَادةِ الأوثَانِ ، وهُمْ في ذلكَ دارٌ رزقُهُمْ ، حسنٌ عَيْشُهُمْ . ثُمَّ يُنْفَخُ في الصّــور ، فَلا يَسْمَعُهُ أحَدٌ إلاَّ أصْغى لِيتاً ورفع لِيتاً ، وَأوَّلُ منْ يسمَعُهُ رَجُلٌ يلُــوطُ حَــوْضَ إبلِــه ، فَيُصْعَقُ ويسعق النَّاسُ حوله ، ثُمَّ يُرْسِلُ اللَّه - أوْ قالَ : يُنْزِلُ اللَّه - مَطَراً كأنَّــهُ الطَّــلُّ أو الظِّلُّ ، فَتَنْبُتُ منْهُ أجْسَادُ النَّاس ثُمَّ ينفخ فيه أخْرَى فإذا هُمْ قيامٌ يَنْظُرُون. ثمَّ يُقَالُ يــا أيهَــا النَّاسُ هَلُمَّ إلى رَبِّكُم ، وَقِفُوهُمْ إنَّهُمْ مَسْؤولونَ ، ثُمَّ يُقَالُ : أخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ : منْ كَمْ ؟ فَيُقَالُ : منْ كُلِّ ألْفٍ تِسْعَمِائة وتِسْعةَ وتِسْعينَ ، فذلكَ يَوم يجْعَلُ الْوِلْدانَ شيباً ، وذَلكَ يَــوْمَ يُكْشَفُ عنْ ساقٍ » مسلم

It was narrated by Abd Allah bin Amr bin Al A'ass said: The messenger of Allah ﷺ "Al Daj'al (the Antichrist) will appear in my nation and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet Jesus, son of Marriam (Mary). I'ssa will pursue him and slaughter him. Then people will survive for seven years in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Al Sh'am. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Satan will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do? He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown.

Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which Will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Lord.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much? It will be said: 'Nine hundred and ninety nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered."[Moslem]

We can say that As believers, we must confirm Allah's all Qualities which He has stated in the Qura'an or mentioned through His Messenger without changing them or ignoring them completely or twisting their meanings or giving resemblance to any of the created things. What is meant by the uncovering of the Shin of Allah is something we can neither understand.

The messenger of Allah's wish to make the half of the Paradise from his nations:

It was narrated by Abd Allah bin Amr bin Al A'ass said: The messenger of Allah ﷺ "Al Daj'al (the Antichrist) will appear in my nation and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet Jesus, son of Marriam (Mary). I'ssa will pursue him and slaughter him. Then people will survive for seven years in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Al Sh'am. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Satan will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do? He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which Will be like dew and there will grow out of it (like wild grówth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people!

Go to your Lord.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much? It will be said: 'Nine hundred and ninety nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." Ahmed narrated this Hadith.

Allah's speech to Noah:

The messenger of Allah said;

Noah will be called by Allah the Glorified on the doom's day asking him about his call.

Allah said;

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ ﴾ (البقرة ١٤٣)

Thus have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and we appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful.

The witness of the nation of the messenger of Allah:

This nation will witness upon the last nations for their good follow to their own messenger. You are the full-seventy nations, you are the best one.

Doing honor to Abraham on the doom's day:

Allah the Glorified said;

﴿ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٢٢ ﴾

(النحل ١٢٢)

And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

حدثنا محمد بن كثير، أخبرنا سفيان، حدثنا المغيرة بن النعمان قال حدثني سعيد بن جبير، عن ابن عباس – عن النبي ﷺ قال: إنكم تحشرون حفاة عراة غرلاً، ثم قرأ: (كما بدأنا أول الخلق نُعيده وعداً علينا إنا كنا فاعلين) وأول من يكسى يوم القيامة إبراهيم – عليه السلام – وإن أناساً من أصحابي يؤخذ بهم ذات الشمال، فأقول: أصحابي ، أصحابي، فيقال

إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم، فأقول: كما قال العبد الصالح: وكنت عليهم شهيدا ما دمت فيهم إلى قوله العزيز الحكيم... أخرجه البخاري ج ٥ – ص ٣٤٢

Mohammed bin Katheer said: Sofy'an said: Al Mogheera said: Saaid bin Jobeer said: Ibn Abbass narrated and said: the messenger of Allah ﷺ said: you are going to be crowded unshoed, naked and uncircumcised then he read: as We began the first creature, we are going to restart it, a promise over us, verily we are going to do… and the first one is going to be dressed Ibraheem, the Pease be upon him, and there are a group of people from my companions are taken to the left: and I say: my companions, my companions! It will be said: they are still out of Islam since you have left them, I say, as the good slave said: I had been a witness upon them as long as I was among them… Al Bokhary narrated it.

The state that the people will be gathered on the doom's day. As the first state that Allah the Glorified made us when we were born. Abraham the peace be upon him, will be the first one who is going to be dressed before anyone else. That is a lesson for each one tries to make some prophet is better than others! That is prohibited from doing favoring among the prophets. Some people from the companions and some more from the followers will be taken to fire because they changed the method after his death

Allah's speech to Issa:

Allah the Glorified said;

﴿ وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾ قَالَ ٱللَّهُ هَـٰذَا يَوْمُ يَنفَعُ ٱلصَّـٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾ ﴾ (المائدة ١١٦-١١٩)

And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden.

"Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when thou didst take me up thou wast the Watcher over them, and Thou art a witness to all things.

"If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise."

Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath, their eternal home: Allah well-pleased with them, and they with Allah: that is the great salvation, (The fulfillment of all desires).

To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.

Praise be to Allah, Who created the heavens and the earth, and made the Darkness and the Light. Yout those who reject Faith hold (others) as equal with their Guardian-Lord.

Allah the glorified said;

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُواْ يَعْبُدُونَ ۝٤٠ قَالُواْ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُواْ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ۝٤١ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ۝٤٢ ﴾ (سبأ ٤٠-٤٢)

One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste you the Penalty of the Fire, the which you were wont to deny!"

When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say: "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them. "This is nothing but evident magic!"

But We had not given them Books which they could study, nor sent Messengers to them before thee as Warners.

The messenger's Position on the doom's day:

The messenger of Allah said;

On the doom's day I will be in a particular position. I will say to my Lord, pointing to Gebril; Had you ,my Lord, sent Gebril to me? Allah will say;

O youa! So Allah will say to him; have the intercession.

The speech of Allah to the scholars:

Al Tabarany said;

The messenger of Allah said;

Allah will say to the scholars; I have not put my science among you but for my mercy that will be for you.

The speech of Allah the Glorified for the believers:

Allah the Glorified said;

Chapter

Allah the Glorified said;

﴿ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَـٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَـٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَـٰبِ وَمَا هُوَ مِنَ ٱلْكِتَـٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ ﴾ (آل عمران ٠٧٧-٠٧٨)

As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): they shall have a grievous Penalty.

There is among them a section who distort the Book with their tongues: (as they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: it is they who tell a lie against Allah, and (well) they know it!

It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic office, should say to people: "Be you my worshippers rather than Allah's": on the contrary (he would say): "Be you worshippers of Him Who is truly the Cherisher of all: for you have taught the Book and you have studied it earnestly."

Nor would he instruct you to take angels and Prophets for Lords and Patrons. What! would he bid you to unbelief after you have bowed your will (to Allah in Islam)?

Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you A Messenger, confirming what is with you; do you believe him and render him help." Allah said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

If any turn back after this, they are perverted transgressors. Do they seek for other than the religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back.

Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

Allah the Glorified said;

﴿ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ أُولَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾ ﴾

(البقرة ١٧٤-١٧٦)

Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves Naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their Penalty.

They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (they show) for the Fire!

(Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity, to fulfil the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.

O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this, whoever exceeds the limits shall be in grave penalty.

In the law of Equality there is (saving of) Life to you, O you men of understanding; that you may restrain yourselves.

It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing.

If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things).

But if anyone fears partiality or wrong-doing on the part of the testator and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful.

O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint,

(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent but he that will give more, of his own free will, it is better for him. And it is better for you that you fast, if you only knew.

Ramadan is the (month) in which was sent down the Qura'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knoweth what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property.

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ ﴾ (الأنعام ١٢٨)

One day will He gather them all together, (and say): "O you assembly of Jinns! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term, which Thou didst appoint for us." He will say: "The Fire be your dwelling place: you will dwell therein forever, except as Allah willeth." For thy Lord is full of wisdom and knowledge.

Thus do We make the wrong-doers turn to each other, because of what they earn.

"O you assembly of Jinns and men! came there not unto you Messengers from amongst you, setting forth unto you My Signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

(The Messengers were sent) thus, for thy Lord would not destroy, for their wrong-doing men's habitations whilst their occupants were unwarned.

To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

Thy Lord is Self-sufficient, Full of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

All that hath been promised unto you will come to pass: nor can you frustrate it (in the least bit).

Say: "O my people! Do whatever you can: I will do (my part): soon will you know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this is for our 'partners'! But the share of their "partners" reacheth

not Allah, whilst the share of Allah reacheth their "partners!" Evil (and unjust) is their assignment!

Even so, in the eyous of most of the Pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: but leave alone them and their inventions.

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - we wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter) the name of Allah is not pronounced, inventions against Allah's name: soon will He requite them for their inventions.

They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is stillborn, then all have shares therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy.

(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs or the two females enclose? Tell me with knowledge if you are truthful:

Of camels a pair, and of oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Were you present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not People who do wrong.

Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine - for it is an abomination - or what is impious, (meat) on which a name has been invoked other than Allah's." But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful.

For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their willful disobedience for We are True (in Our ordinances).

Allah the Glorified said;

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓاْ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُواْ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَرَأَوُاْ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُواْ يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ ﴾ (القصص ٠٦٢-٠٦٨)

That Day (Allah) will call to them, and say: "Where are My 'partners'? whom you imagined (to be such)?"

Those against whom the charge will be proved, will say: "Our Lord! these are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."

It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

That Day (Allah) will call to them, and say: "What was the answer you gave to the Messengers?"

Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

Thy Lord does create and choose as He pleases: no choice have they (in the matter): glory to Allah! And far is He above the partners they ascribe (to Him)!

And thy Lord knows all that their hearts conceal and all that they reveal.

And He is Allah: there is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall you (all) be brought back.

Say: See you? If Allah were to make the Night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will you not then hearken?

Say: See you? If Allah were to make the Day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a Night in which you can rest? Will you not then see?

Allah the Glorified said;

﴿ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾ ﴾ (القصص ٧٢-٧٥)

Say: See you? If Allah were to make the Day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a Night in which you can rest? Will you not then see?

It is out of His Mercy that He has made for you Night and Day, - that you may rest therein, and that you may seek of His Grace - and in order that you may be grateful.

The Day that He will call on them, He will say: "Where are my 'partners'? Whom you imagined (to be such)?"

And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in the lurch.

Qura'an was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men: behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).

"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this World: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."

He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyoud, before him (whole) generations, - which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.

So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qura'an has got! For he is truly a lord of mighty good fortune!"

But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.

And those who had envied his position the day before began to say on the morrow: "Ah! It is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! Those who reject Allah will assuredly never prosper."

That House of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous.

If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

Verily He Who ordained the Qura'an for thee, will bring thee, back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: therefore lend not thou support in any way to those who reject (Allah's Message).

And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will you (all) be brought back.

حدثنا محمد بن أبي عمر ، ح سفيان ، عن سهيل بن أبي صالح ، عن أبيه ، عن أبي هريرة ﷺ قال : قالوا : يا رسول الله ، هل نري ربنا يوم القيامة ؟ قال : هل تضارون في رؤية الشمس في الظهيرة ، ليس دونها سحابة ؟ قالوا : لا ، قال : فهل تضارون في رؤية القمر ليلة البدر ليس في سحابة ؟ قالوا : لا ، قال : والذي نفسي بيده ، لا تضارون في رؤية ربكم ، إلا كما تضارون في رؤية احدهما ، قال : فيلقي العبد ، فيقول : أي فل ، ألم أكرمك ؟ وأسودك ، ،أزوجك ، وأسخر لك الخيل و الإبل وأذرك ترأس وترع ؟ فيقول : بلي ، قال: فيقول : أفظننت أنك ملاقى ؟ فيقول : لا ، فيقول فإني أنساك كما نسيتني ، ثم يلقي الثاني : أي فل ، ألم أكرمك ؟ وأسودك ، وأزوجك ، وأسخر لك الخيل والإبل وأذرك ترأس ، وترع ؟ فيقول : بلي ، أي رب ، فيقول أفظننت أنك ملاقي ؟ فيقول : لا ، فيقول : فإني أنساك كما نسيتني ، ثم يلقي الثالث ، فيقول له مثل ذلك ، فيقول يا رب ، آمنت بك وبكتابك ، وبرسلك ، وصليت وصمت وتصدقت ، ويثنى بخير ما استطاع ، فيقول : ههنا إذا ، قال : ثم يقال له : الآن نبعث شاهدنا – عليك ويتفكر في نفسه : من ذا الذي يشهد علي ؟ فيختم عليه فيه ، ويقال لفخذه ولحمه وعظامه : انطقي ، فتنطق فخذه ، ولحمه ، وعظامه بعمله ، وذلك ليعذر عن نفسه ، ذلك المنافق ، وذلك الذي يسخط الله عليه .

أخرجه الإمام مسلم في صحيحه في كتاب الزهد ج ١٠ – ص ٣٤٢.

Aby Hurayrah told him: some people said to the messenger of Allah ﷺ O messenger of Allah! Are we going to see our Lord on the doom's day? He said: does any one dispute you with existence of sun without a cloud? They replied: No. he asked them: does anyone dispute you with existence of the full moon without a cloud? They replied: No. he said to them: you are going to see your Lord on the doom's day like that. Allah will meet the servant and say to him: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: No! I forgot you as you did! And he will say to second one: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: No! I forget you as you did! And He will meet the third one and will say to him: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: I believed in You Book, Your messengers, and I prayed, fasted, and gave alms (or Charities) and he will say praising as he could, Allah will say to him: I am going to send a witness upon you, the servant thinks about himself, so Allah the Glorified will seal off over his mouth, it will be said to his thigh, meat and bones: say! So they are going to say! According to his deeds that one is the hypocrite one and Allah becomes indignant him. (Moslem narrated it)

The disobedient – people:

وعن ابن عمَر رضي اللَّه عنهما قال : سمعتُ رسولَ اللَّه صلّى اللهُ عَلَيْـه وسَـلَّم يقول : « يُدْنَى المُؤْمنُ يومَ القيَامَة منْ رَبِّه حتَّى يَضَعَ كَنَفَهُ عَلَيه ، فَيُقَرِّرَهُ بذُنُوبه ، فيقـولُ: أَتَعرفُ ذنبَ كَذا؟ أَتَعرفُ ذَنبَ كَذَا ؟ فيقول : رَبِّ أَعْرِفُ ، قال : فَإِنِّي قَد سَتَرتُهَا عَلَيكَ في الدُّنيَا، وَأَنَا أَغفرُهَا لَكَ اليَومَ ، فَيُعطَى صَحيفَةَ حسَنَاته » متفقٌ عليه .

كَنَفُهُ : سَتْرُهُ وَرَحْمَتُهُ .

It is narrated by Ibn Omar said: I heard The messenger of Allah ﷺ saying, "A believer will attain nearness to his Lord on the Day of Judgement and enveloping him in His Mercy, He will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Lord, I remember.' Then He (ﷺ) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him." [Al-Bokhary and Moslem]

Allah the Glorified said;

﴿ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ ﴾

(التكوير ١٢٠-٠٢٦)

When the Blazing Fire is kindled to fierce heat;

(Then) shall each soul know what it has put forward.

So verily I call to witness the Planets, that recede,

Go straight, or hide;

And the Night as it dissipates;

And the Dawn as it breathes away the darkness;

Verily this is the word of a most honourable Messenger,

Endued with Power, with rank before the Lord of the Throne,

Endued with Power, with rank before the Lord of the Throne,

And (O people)! Your Companion is not one possessed;

And without doubt he saw him in the clear horizon.

Neither doth he withhold grudgingly a knowledge of the Unseen.

Allah the glorified said;

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ۝٣٠ وَأُزْلِفَتِ
ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝٣١ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
۝٣٢ مَّنْ خَشِيَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ۝٣٣ ٱدْخُلُوهَا
بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ۝٣٤ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝٣٥
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ
هَلْ مِن مَّحِيصٍ ۝٣٦ ﴾ (ق ٠٣٠-٠٣٦)

One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"

And the Garden will be brought nigh to the Righteous; no more a thing distant.

(A voice will say:) "This is what was promised for you, for everyone who turned (to Allah) in sincere repentance, who kept (His Law),

"Who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):

"Enter you therein in Peace and Security; this is a Day of Eternal Life!"

There will be for them therein all that they wish, and more besides in Our Presence.

But how many generations before them did We destroy (for their sins); stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting,

And during part of the night, (also,) celebrate His praises and (so likewise) after the postures of adoration.

﴿ إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا ﴿٤٠﴾ فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ﴿٤١﴾ يَوۡمَئِذٖ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوۡ تُسَوَّىٰ بِهِمُ ٱلۡأَرۡضُ وَلَا يَكۡتُمُونَ ٱللَّهَ حَدِيثٗا ﴿٤٢﴾ ﴾

(النساء ٤٠-٠٤٢)

Allah is never unjust in the least degree: if there is any good (done) He doubleth it, and giveth from His own presence a great reward.

How then if We brought from each People a witness, and We brought thee as a witness against these People!

On that day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah!

O you who believe! approach not prayers with a mind befogged, until you can understand all that you say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

Hast thou not turned thy vision to those who were given a portion of the Book? They traffic in error, and wish that you should lose the right path.

But Allah hath full knowledge of your enemies: Allah is enough for a Protector, and Allah is enough for a Helper.

But Allah hath full knowledge of your enemies: Allah is enough for a Protector, and Allah is enough for a Helper.

O you People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah must be carried out.

Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.

Hast thou not turned thy vision to those who claim sanctity for themselves? Nay, but Allah doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.

Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

Hast thou not turned thy vision to those who were given a portion of the Book? They believe in Sorcery and Evil, and say to the unbelievers that they are better guided in the (right) way than the Believers!

They are (men) whom Allah hath cursed: and those whom Allah hath cursed, thou wilt find, have no one to help.

Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

﴿ يَـٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَـٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَـٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ ﴾ (لقمان ١٦٠-١٩٠)

"O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (any where) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

"And swell not thy cheek (For pride) at men, nor walk in insolence through the earth: for Allah loveth not any arrogant boaster.

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yout there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book. To enlighten them!

When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?

Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold; and with Allah rests the End and Decision of (all) affairs.

But if any reject Faith, let not his rejection grieve thee: to Us is their Return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.

We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.

If thou ask them, who it is that created the heavens and the earth, they will certainly say, "Allah." Say: "Praise be to Allah." But most of them understand not.

To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, Worthy of all praise.

قال رسول الله ﷺ : يؤتىَ بجهنم يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها. رواه مسلم.

It is narrated by Ibn Masood said: The messenger of Allah ﷺ, said, "The Hell would be brought on that Day (the Day of Judgement) with seventy bridles; and with every bridle would be seventy thousand angels, pulling it." [Muslim]

A fire neck gets out speaking:

Imam Ahmed said;

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا سُلَيْمَانُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَأُذُنَانِ يَسْمَعُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ فَيَقُولُ إِنِّي وُكِّلْتُ بِثَلَاثَةٍ بِكُلِّ جَبَّارٍ عَنِيدٍ وَبِكُلِّ مَنِ ادَّعَى مَعَ اللَّهِ إِلَهًا آخَرَ وَالْمُصَوِّرِينَ *(صحيح)

The messenger of Allah said;

A fire neck gets out speaking saying;

I am for three; for every tyrannical, everyone who makes a god with Allah and one who kills without a right.

Allah the Glorified said;

﴿ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا
مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا
وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى
وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا
يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ ﴾

(الفرقان ٠١٢-٠١٦)

When it sees them from a place far off, they will hear its fury and its raging sigh.

And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then!

"This day plead not for a single destruction: plead for a destruction oft-repeated!"

Say: "Is that best, or the eternal Garden, promised to the righteous? For them, that is a reward as well as a goal (or attainment).

"For them there will be therein all that they wish for: they will dwell (there) for ayou: a promise to be prayed for from thy Lord."

"For them there will be therein all that they wish for: they will dwell (there) for ayou: a promise to be prayed for from thy Lord."

They will say: "Glory to Thee! Not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

(Allah will say): "Now have they proved you liars in what you say: so you cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things).

Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

The Day they see the angels, no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),

Allah the Glorified said;

﴿ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ ﴾ (يس ٦٠-٦٦)

"Did I not enjoin on you, O you Children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?

"And that you should worship Me, (for that) this was the Straight Way?

"But he did lead astray a great multitude of you. Did you not, then, understand?

"This is the Hell of which you were (repeatedly) warned!

"Embrace you the (Fire) this Day, for that you (persistently) rejected (Truth)."

That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did.

If it had been Our Will, We could surely have blotted out their eyous; then should they have run about groping for the Path, but how could they have seen?

And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

If we grant long life to any, We cause him to be reversed in nature: will they not then understand?

We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qura'an making things clear:

That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

See they not that it is We Who have created for them - among other things which Our Hands have fashioned - cattle, which are under their dominion?

And that We have subjected them to their (use)? Of them some do carry them and some they eat:

And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

Yout they take (for worship) gods other than Allah, (hoping) that they might be helped!

They have not the power to help them: but they will be brought up (before our Judgment-seat) as a troop (to be condemned).

Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

Allah the Glorified said;

﴿ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَـٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَـٰذَا كِتَـٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ ﴾ (الجاثية ٠٢٨-٠٣١)

And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall you be recompensed for all that you did!

"This Our Record speaks about you with truth: for We were wont to put on record all that you did."

Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy: that will be the Achievement for all to see.

But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But you were arrogant, and were a people given to sin!

"And when it was said that the promise of Allah was true, and that the Hour, there was no doubt about its (coming), you used to say, `We know not what is the Hour: we only think it is an idea, and we have no firm

assurance.'"

Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!

It will also be said: "This Day We will forget you as you forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have you!

"This, because you used to take the Signs of Allah in jest, and the life of the world deceived you;" (from) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.

Then Praise be to Allah, Lord of the heavens and Lord of the earth, Lord and Cherisher of all the worlds!

To Him be Glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

The Balance:

Allah the Glorified said;

﴿ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَـٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَـٰسِبِينَ ﴿٤٧﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَـٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَـٰهُ ۚ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَـٰلِمِينَ ﴿٥١﴾ ﴾

(الأنبياء ٤٧٠-٠٥١)

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

In the past We granted to Moses and Aaron the Criterion (for Judgment), and a Light and a Message for those who would do right,

Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

And this is a blessed Message which We have sent down: will you then reject it?

We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.

Behold! he said to his father and his people, "What are these images, to which you are (so assiduously) devoted?" They said, "We found our fathers worshipping them." He said, "Indeed you have been in manifest error - you and your fathers."

They said, "Have you brought us the Truth, or are you one of those who jest?"

He said, "Nay, your Lord is the Lord of the heavens and the earth. He Who created them (from nothing): and I am a witness to this (truth).

"And by Allah, I have a plan for your idols - after you go away and turn your backs"...

So he broke them to pieces (all) but the biggest of them, that they might turn (and address themselves) to it.

They said, "Who has done this to our gods? He must indeed be some man of impiety!"

Allah the Glorified said;

﴿ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ
مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾
تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ ءَايَٰتِى
تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا
شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ ﴾

(المؤمنون ١٠٢-١٠٨)

Then those whose balance (of good deeds) is heavy, they will attain salvation:

But those whose balance is light, will be those who have lost their souls; in Hell will they abide.

The Fire will burn their faces, and they will therein grin, with their lips displaced.

"Were not My Signs rehearsed to you, and you did but treat them as falsehoods?"

They will say: "Our Lord! our misfortune overwhelmed us, and we became a people astray!

"Our Lord! bring us out of this: if ever we return (to evil), then shall we be wrongdoers indeed!"

He will say: "Be you driven into it (with ignominy)! and speak you not to Me!

"A party of My servants there was, who used to pray, Our Lord! we believe; then do Thou forgive us, and have mercy upon us: for Thou art the Best of those who show mercy!"

"But you treated them with ridicule, so much so that (ridicule of) them made you forget My Message while you were laughing at them!

"I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved Bliss."

He will say: "What number of years did you stay on earth?"

They will say: "We stayoud a day or part of a day: but ask those who keep account."

Allah the Glorified said;

﴿ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾ ﴾

(الأعراف ٨٠٠-٠١١)

The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper:

Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs.

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that you give!

It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to

be of those who bow down.

(Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

(Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

He said: "Give me respite till the day they are raised up."

(Allah) said: "Be thou amongst those who have respite."

He said: "Because Thou hast thrown me out of the Way, lo! I will lie in wait for them on Thy Straight Way:

"Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy mercies)."

(Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee, Hell will I fill with you all.

Allah the Glorified said;

﴿ قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾ ﴾ (الكهف ١٠٣-١٠٥)

Say: "Shall we tell you of those who lose most in respect of their deeds?

"Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?

They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any Weight.

That is their reward, Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest.

As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

The Balance has got two seen scales:

عن عبد الله بن عمرو بن العاص – رضي الله عنهما – قال : قال رسول الله ﷺ :
إن الله سيخلص رجلا من أمتي علي رءوس الخلائق يوم القيامة، فينشر له تسعة وتسعين سجلا كل سجل مثل مد البصر ثم يقول أتنكر من هذا شيئا؟ أظلمك كتبتي الحافظون؟ فيقول: لا يا رب • فيقول: أفلك عزر؟ فيقول لا يا رب . فيقول بلا إن لك حسنة فإنه لا ظلم عليك اليوم فتخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله • فيقول: احضر وزنك . فيقول: يا رب ما هذه البطاقة مع هذه السجلات ؟ فقال: إنك لا تظلم . قال: فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة فلا يثقل مع اسم الله أحد(قلت:• الحديث صحيح فليس فيه ما يجعله برتبة أقل من ذلك.قلت: والحديث رجاله ثقات ومنهم ثوابت والحديث صحيح لذاته وقد رواه أحمد وابن ماجه.)

Abd Allah bin Amr bin Al A'ass narrated and said: "The Messenger of Allah ﷺ said: Allah rescues a man from my nation over the creature's heads, He spreads out ninety nine of registers, each one as the extension of the sight, the He says, Do you deny a thing from these?" the servant says: "No my God." Allah says: "Do you have an excuse?" The servant says: "No my God." Allah says: "But Yous! That you have got one benefaction!! There is no wrongfulness on you today!" Then a card gets out in it: "I witness that there is no God but Allah and I do that Mohammed is His servant and His messenger. Bring your weighing!" the servant say: "What is that card in return for these registers?" the registers are put in a scale and the card in the other one: the registers miss the mark, and the card becomes heavy: there is nothing becomes heavy with the name of Allah.

The Good Moral is the best thing in the balance:

قال أحمد في مسنده برقم ٢٦٢٢٤ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو وَابْنُ أَبِي بُكَيْرٍ قَالَا حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ خَالِهِ عَطَاءِ بْنِ نَافِعٍ أَنَّهُمْ دَخَلُوا عَلَى أُمِّ الدَّرْدَاءِ فَأَخْبَرَتْهُمْ أَنَّهَا سَمِعَتْ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّ أَفْضَلَ شَيْءٍ فِي الْمِيزَانِ قَالَ ابْنُ أَبِي بُكَيْرٍ أَثْقَلُ شَيْءٍ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ الْخُلُقُ الْحَسَنُ * (قلت: والحديث صحيح)

Ahmed said;

Aba Al dard'aa said;

The messenger of Allah said;

The best thing in the balance is the good moral.

The balance is not for all kinds of people on the doom's day:

عن أبي هريرة ﷺ قال: أتي رسول الله ﷺ بلحم ، فرفع إليه الذراع ، فأكله – وكانت تعجبه – فنهس منها نهسه ، ثم قال: أنا سيد الناس يوم القيامة ، هل تدرون لما ذلك ؟ يجمع الله الناس : الأولين و الآخرين في صعيد واحد ، فيسمعهم الداعي ، وينفذهم البصر ، وتدنوا الشمس منهم ، فبلغ الناس من الغم و الكرب ما لا يطيقون ، و لا يحتملون ، فيقول الناس بعضهم لبعض : ألا ترون ما قد بلغكم ؟ ألا تنظرون من يشفع لكم إلي ربكم ؟ فيقول الناس بعضهم لبعض : عليكم بآدم ، فيأتون آدم ، فيقولون أنت أبو البشر ، خلقك الله بيده ، ونفخ فيك من روحك ، وأمر الملائكة فسجدوا لك ، أشع لنا إلي ربك ، إلا تري ما نحن فيه ؟ ألا تري ما قد بلغنا ؟ فيقول لهم آدم : إن ربي قد غضب اليوم غضباً ، لم يغضب قبله مثله ، ولم يغضب بعده مثله ، وأنه قد نهاني عن الشجرة

فعصيته ، نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري، اذهبوا إلي نوح ، فيأتون نوحاً ، فيقولون : يا نوح ، أنت أول الرسل إلي أهل الأرض ، وقد سماك الله عبداً شكوراً ، أشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ ألا تري ما قد بلغنا ؟ فيقول لهم نوح: إن ربي غضب اليوم غضباً لم يغضب قبله مثله ، ولن يغضب بعده مثله ، وأنه قد كانت لي دعوه دعوتها علي قومي ، نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري ، اذهبوا إلي إبراهيم ، فيأتون إبراهيم ، فيقولون : يا إبراهيم أنت نبي الله وخليله من أهل الأرض ، أشفع لنا إلي ربك ، ألا تري إلي ما نحن فيه؟ فيقول : إن ربي غضب اليوم غضباً لم يغضب قبله مثله ، ولن يغضب بعده مثله وأني قد كذبت ثلاث كذبات - فذكرهن أبو حيان في الحديث - نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري ، اذهبوا إلي موسي ، فيأتون موسي ، فيقولون : يا موسي ، أنت رسول الله ، فضلك الله برسالته وبكلامه علي البشر ، اشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ فيقول : إن ربي قد غضب الله غضباً ، لم يغضب قبله مثله ، ولن يغضب بعده مثله ، وإني قد قتلت نفساً ، لم أُمر بقتلها ، نفسي ، نفسي ، نفسي ، اذهبوا إلي غيري ، اذهبوا عيسي ، فيأتون عيسي ، فيقولون : يا عيسي أنت رسول الله وكلمته ألقاها إلي مريم وروح منه وكلمت الناس في المهد ، أشفع لنا إلي ربك ، ألا تري ما نحن فيه ؟ فيقول عيسي : إن ربي قد غضب اليوم غضباً ، لم يغضب قبله مثله ، ولم يذكر ذنباً نفسي ، نفسي ،نفسي ، اذهبوا إلي غيري ، اذهبوا إلي محمد ﷺ قال : فيأتون محمد ، فيقولون : يا محمد ، أنت رسول الله وبخاتم الأنبياء، وقد غفر لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ فانطلق فأتي تحت العرش، فخر ساجدا لربه، ثم يفتح الله علي من حامده، وحسن الثناء شيئا، لم يفتحه علي أحد قبلي ثم يقال: يا محمد! ارفع رأسك، سل تعط، واشفع تشع، فأرفع رأسي، فأقول: يا رب، أمتي، يا رب: أمت، يارب: أمتي فأقول: يا محمد: أدخل من أمتك من لا حساب عليه، من الباب الأيمن من أبواب الجنة، وهم شركاء الناس، فيما سوى ذلك من الأبواب، ثم قال: والذي نفسي بيده، ما بين المصراعين من مصاريع الجنة، كما بين مكة و حمير، وكما بين مكة، وبصرة، رواه الترمذي وقال حديث حسن صحيح.

It was given to the messenger of Allah ﷺ meat, an arm was given to him, he ate it, he liked it. He snapped it one snapping. He said: I am the master of people on the doom's day! Do you know with what that rank is? Allah will gathers the first and the last people on the doom's day at one time! The sun will becomes s near to them so the people will becom sad and agony of what they can not bear! So they will go to Adam, and say: You are the father of all people, Allah created you with His hands, and made His own angels prostrate for you, and did teach you all kinds of name of all things, have intercession for us at Allah, to give us rest from our that place, he is going to say: I am not for that! And he did mention his own sin, and will say: go to Noah! He is the first messenger, that Allah sent him to the people of the earth, so they will come to him, he will say: I am not for that! And he will mention his asking his God of what he has no knowledge, so he will shame, and say: go to the intimate of the All Merciful, so they come to him, I am not for that! Go to Mossa, he is a slave of Allah, Allah spoke to him, and gave him Torah, so they will come to him, he will say: I am not for that! And he will mention his killing a soul without a right, he will shame of his Lord, he says to them: go to Jesus, he is a slave of Allah and a messenger of Him, and the word of Allah and His soul, so they come to him, he says: I am not for that, go to Mohammed, ﷺ he is a slave Allah forgave him his later and past sins, so they come to him, so I go off till I do a permission to meet my Lord, I get a permission, when I see my Lord, I prostrate, so Allah leave me as He wants, and it is said to me: raise up your head, ask, you will be given, ask the intercession will be responded, so I get up my head, and praise Him, with a particular praising that Allah will teach me that, then I have intercession, there will be a limited group of people, so I make them go to Paradise, then I

go to My Lord again, when I see my Lord, I do as the first time, so there is a limited group of people I make them go to Paradise, and I do that over and over again till on the fourth time: I say: my nation! O My Lord! My nation! O My Lord! Allah says: O Mohammed! Make from your nation enter the Paradise who has no settlement! From the Right door and, also, They will share other people the other doors of paradise. The messenger of Allah ﷺ said: and who gets my soul in His Hand! What between the two shutters of the shutters of Paradise is like what is between Mecca and Himayr and what between Mecca and Basra is.

عن ابن عباس قال: قال رسول الله (ﷺ): عرضت علي الأمم، فرأيت النبي ومعه الرهط والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد، إذا رُفِعَ لي سواد عظيم فظننت أنهم أمتي، فقيل لي: هذا موسى وقومه ولكن انظر إلى الأفق الآخر فإذا عظيم فقيل: هذه أمتك! ومعهم سبعين ألفاً يدخلون الجنة بغير حساب و لا عذاب. ثم نهض فدخل منزله، فخاض الناس في الذين يدخلون الجنة بغير حساب و لا عذاب، فقال بعضهم فلعلهم الذين صحبوا رسول الله (ﷺ)، وقال بعضهم: فلعلهم الذين ولدوا في الإسلام فلم يشركوا بالله شيئا، - وذكروا أشياء- فخرج عليهم رسول الله (ﷺ) فقال: ما الذي تخوضون فيه؟ فأخبروه فقال: هم الذين لا يرقون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون. فقام عكاشة ابن محصن فقال: ادع الله أن يجعلني منهم، فقال: أنت منهم، ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم فقال: سبقك بها عكاشة. متفق عليه.

It was narrated by Ibn Abbass رضى الله عنهما The messenger of Allah ﷺ said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Nation, but I was told: 'This is Mossa (Moses) and his believing folk, but look towards the

other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Paradise without being taken to either account or torment.'" Then the Prophet, stood up and went into his apartment, and the Companions began to guess who may be those -people who would enter Paradise without any accounting or torment. -Some said: "Probably, they are the ones who kept company with Allah's Al Messenger " Others said: "Probably, they are the ones who have been born as Moslems and have never associated anyone with Allah in worship." Then The messenger of Allah came out and asked, "What are you lo» discussing?" So they told him. He then said, "They are those who do not make ' Ruqyah (blowing over them after reciting the Quraan or some prayers. and supplications the Prophet used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but trust in their Lord (Allah)." On this Ukashah bin Mihsan stood up and I beg "Beseech Allah to make me ! one of them." The Prophet said, "You are one of them." Then another man stood up and asked the same thing. The Prophet answered, 'Ukashah has surpassed you." Al-Bokhary and Muslim

Allah the Glorified said;

﴿ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ ﴾ (الأنبياء ٤٧-٤٩)

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

In the past We granted to Moses and Aaron the Criterion (for Judgment), and a Light and a Message for those who would do right,

Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

And this is a blessed Message which We have sent down: will you then reject it?

We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him

Behold! he said to his father and his people, "What are these images, to which you are (so assiduously) devoted?"

They said, "We found our fathers worshipping them."

He said, "Indeed you have been in manifest error - you and your fathers."

They said, "Have you brought us the Truth, or are you one of those who jest?"

He said, "Nay, your Lord is the Lord of the heavens and the earth. He Who created them (from nothing): and I am a witness to this (truth).

"And by Allah, I have a plan for your idols - after you go away and turn your backs"...

So he broke them to pieces (all) but the biggest of them, that they might turn (and address themselves) to it.

﴿ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾ أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ ﴾ (الفرقان ٠٢٣-٠٢٨)

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),

That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day for dire difficulty for the Misbelievers.

The Day that the wrong-doer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the messenger!

"Ah! Woe is me! Would that I had never taken such a one for a friend!

"He did lead me astray from the Message (of Allah) after it had come to me! Ah! The Evil One is but a traitor to man!

Then the Messenger will say: "O my Lord! truly my people took this Qura'an for just foolish nonsense."

Then the Messenger will say: "O my Lord! truly my people took this Qura'an for just foolish nonsense."

﴿ وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ﴿٣٩﴾ أَوۡ كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞۚ ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ نُورٗا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ ﴾

(النور ٠٣٩-٠٤٠)

But the Unbelievers, their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: but he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light, there is no light!

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

Youa, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He Turns it away from whom He pleases. The vivid flash of His lightning well-nigh blinds the sight.

It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things.

We have indeed sent down Signs that make things manifest: and Allah guides whom He wills to a Way that is straight.

They say, "We believe in Allah and in the Messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.

When they are summoned to Allah and His Messenger, in order that He may judge between them, behold, some of them decline (to come).

But if the right is on their side, they come to him with all submission.

Is it that there is a disease in their hearts? Or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

The answer of the Believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.

It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end).

They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear you not; obedience is (more) reasonable; verily, Allah is well acquainted with all that you do."

Say: "Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The Messenger's duty is only to preach the clear (Message).

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: `They will worship Me (alone) and not associate aught with Me.' If any do reject Faith after this, they are rebellious and wicked.

So establish regular Prayer and give regular Charity; and obey the Messenger; that you may receive mercy.

Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire, and it is indeed an evil refuge!

O you who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions, before morning prayer; the while you doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside these times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

Chapter:

Allah the Glorified said;

﴿ إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا ٤٠ فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ٤١ يَوۡمَئِذٖ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوۡ تُسَوَّىٰ بِهِمُ ٱلۡأَرۡضُ وَلَا يَكۡتُمُونَ ٱللَّهَ حَدِيثٗا ٤٢ ﴾

(النساء ٠٤٠-٠٤٢)

Allah is never unjust in the least degree: if there is any good (done) He doubleth it, and giveth from His own presence a great reward.

How then if We brought from each People a witness, and We brought thee as a witness against these People!

On that day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah!

O you who believe! approach not prayers with a mind befogged, until you can understand all that you say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you cometh from offices of nature, or

nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

Handing over the human being to Allah on the doom's day:

Allah the Glorified said:

﴿ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَـٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَـٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَـٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَـٰوَيْلَتَنَا مَالِ هَـٰذَا ٱلْكِتَـٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ ﴾ (الكهف ٠٤٧-٠٤٩)

One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have you come to Us (bare) as We created you first: ayou, you thought We shall not fulfil the appointment made to you to meet (Us)!"

And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will thy Lord treat with injustice.

Behold! We said to the angels, "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? and they are enemies to you! evil would be the exchange for the wrong-doers!

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَـٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَـٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّـٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَـٰفِرِينَ ﴿١٣٠﴾ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَـٰفِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَـٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾ ﴾ (الأنعام ١٢٨-١٣٣)

One day will He gather them all together, (and say): "O you assembly of Jinns! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term, which Thou didst appoint for us." He will say: "The Fire be your dwelling place: you will dwell therein forever, except as Allah willeth." For thy Lord is full of wisdom and knowledge.

Thus do We make the wrong-doers turn to each other, because of what they earn.

"O you assembly of Jinns and men! came there not unto you Messengers from amongst you, setting forth unto you My Signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

(The Messengers were sent) thus, for thy Lord would not destroy, for their wrong-doing men's habitations whilst their occupants were unwarned.

To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

Thy Lord is Self-sufficient, Full of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

All that hath been promised unto you will come to pass: nor can you frustrate it (in the least bit).

Say: "O my people! Do whatever you can: I will do (my part): soon will you know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this is for our 'partners'! But the share of their "partners" reacheth not Allah, whilst the share of Allah reacheth their "partners!" Evil (and unjust) is their assignment!

Even so, in the eyous of most of the Pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: but leave alone them and their inventions.

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - we wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter) the name of Allah is not pronounced, inventions against Allah's name: soon will He requite them for their inventions.

They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is stillborn, then all have shares therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy.

(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs Of camels a pair, and of oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Were you present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not People who do wrong, or the two females enclose? Tell me with knowledge if you are truthful:

For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their willful disobedience

for We are True (in Our ordinances).

If they accuse thee of falsehood, say: "Your Lord is Full of Mercy, All- Embracing;" but from people in guilt never will His wrath be turned back.

Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie."

Say: "With Allah is the argument that reaches home: if it had been His Will, He could indeed have guided you all."

Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: nor follow thou the vain desires of such as treat Our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents; kill not your children on a plea of want - We provide sustenance for you and for them - come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that you may learn wisdom.

And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear, whenever you speak, speak justly, even if a near relative is concerned; and fulfill the Covenant of Allah: thus doth He command you, that you may remember.

Verily, this is My Way leading straight: follow it; follow not (other) paths: they will scatter you about from His (great) Path; thus doth He command you, that you may be righteous.

Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail, and a guide and a mercy, that they might believe in the meeting with their Lord.

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy;

Lest you should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study;"

Or lest you should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a Clear (Sign) from your Lord, and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's Signs, and turneth away therefrom? In good time shall We requite those who turn away from Our Signs, with a dreadful penalty, for their turning away.

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord! The day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: "Wait you: we too are waiting."

As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them. Say: "Verily, my Lord hath guided me to a Way that is straight, a religion of right, the Path (trod) by Abraham the true in faith, and he (certainly) joined not gods with Allah."

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds;

"No partner hath He: this am I commanded, and I am the first of those who bow to His Will."

Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disputed."

It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yout He is indeed

Oft-Forgiving, Most Merciful.

Hadeeth Al Soor:

Al Hafiz Abu ya'ala said;

Aby Hurayrah said;

The messenger of Allah said;

When Allah the Glorified had finished from creating the heavens and the earth he created Al Soor and gave it to Israfeel. He put it onto his mouth, seeing to the throne waiting for the permission of Allah the Glorified to blow with it.

That Soor is the Horn is very great (big).

There are three blows from it, the first is for fear, the second is for struck, the third is for raising up to the Lord of the worlds.

When the people look at the sky, they will see that the sun will have been sunk down and the stars will have been scattered and its moon will have been eclipsed.

Allah the Glorified said;

O mankind fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible!

The Day ye shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

Allah the Glorified will order Israfeel to blow the other one to make all the creature die in the heaven and in the earth.

Allah will ask Israfeel about the things that they have not died yet. He will say; the carrier of the throne, Gebrail, Mechail, and he. Allah will order death angel to make them die.

When he return to Allah the Glorified Allah will ask him, who has been in life? He will say; you are and the carrier of the throne. Allah orders him to make them die. In the time Allah makes him die.

Allah the Glorified will swear by himself saying;

I am going to give life to all the creature.

The messenger of Allah said;

I am the first who will get out of his tomb. An angel will get me up to my Lord and Allah will say;

What do you want Mohammad?

I am going to say that Allah promised me for intercession. Allah says; go back and stand with the people.

The people will wait for coming Allah the Glorified to Judge among them.

Allah will say to the unbeliever-people;

It will be no more than a single Blast, when lo! they will all be brought up before Us! Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.

Verily the Companions of the Garden shall that Day have joy in all that they do;

They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);

(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

"And O ye in sin! get ye apart this Day!

"Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?

"And that ye should worship Me, (for that) this was the Straight Way?

"But he did lead astray a great multitude of you. Did ye not, then, understand?

"This is the Hell of which ye were (repeatedly) warned!

"Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)."

That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did.

If it had been Our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

If we grant long life to any, We cause him to be reversed in nature: will they not then understand?

We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur-an making things clear:

That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

See they not that it is We Who have created for them - among other things which Our Hands have fashioned - cattle, which are under their dominion?

And that We have subjected them to their (use)? Of them some do carry them and some they eat:

And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!

They have not the power to help them: but they will be brought up (before our Judgment-seat) as a troop (to be condemned).

Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

Doth not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary!

And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?"

Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!

"The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!

"Is not He Who created the heavens and the earth able to create the like thereof? "Yea, indeed! for He is the Creator Supreme of skill and knowledge (infinite)!

Verily, when He intends a thing, His Command is, "Be", and it is!

So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.

Allah the Glorified will say;

And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!

"This Our Record speaks about you with truth: for We were wont to put on record all that ye did."

Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy: that will be the Achievement for all to see. But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!

Allah will judge among his own creature but the two heavy (the human being and jinn). When Allah has finished, He orders them to be dust, at this time the Unbeliever one will say; I would be dust! Then Allah will judge among the slaves and the first thing that Allah will judge is the blood. The killer that is for Allah's cause will be in a good state but the killer for the lifetime will be a lose for him. Allah will judge among all the people in the wrongs. Allah will judge among the unbelievers and will make the angels in the shapes of Uzayr and Issa, so the Jews will follow Uzayr anf the Christians will follow Issa, so Allah will put them into the fire forever. None will be but the believers inside them the hypocrites. Allah will say to them; go with the people who followed their gods! They will say; we swear by Allah that we have not worshipped but Allah. Allah appears his leg and they prostrate for him but the hypocrites do not So Allah order the angels to put the straightforwardness that is as the sword and thinner than the one hair. Some

people; according to their deeds; will pass it the owners of the bad deeds will be hurt and scarified.

The people will be in critical position so they try to go to Adam because he is the first creature that Allah did.. he will say to them to go to Noah. Noah will say that they should go to Mosa. Mosa will say to them to go to Issa. Issa will say to the to go to Mohammed. Mohammed goes to the paradise door and prostrates to His Lord and Allah will provides him new praises that he does not know before. The messenger of Allah will say to his Lord; my intercession for my nation. The first intercession will be for the people of the paradise to go into their forever Homes. The second one will be for the people of the fire to get out of it. The people who have the right to intercede will do it for all kinds of the believers who are into the fire.

Imam Ahmed said;

The messenger of Allah said;

عن ابن عباس ، رضيَ اللَّه عنهما ، قال : قَامَ فينَا رسولُ اللَّه (ﷺ) بمَوْعظَةٍ فقال : « أَيُّهَا النَّاسُ إِنَّكُمْ محشورونَ إِلَى اللَّه تَعَالَى حُفَاةً عُرَاةً غُرْلاً { كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعيدُهُ وَعْداً علَيْنَا إِنَّا كُنَّا فَاعِلِينَ } [الأنبياء١٠٣] أَلا وَإِنَّ أَوَّلَ الْخَلائِقِ يُكْسى يَوْمَ الْقِيَامَةِ إبراهيم (ﷺ)، أَلا وإِنَّهُ سَيُجَاء بِرِجَالٍ مِنْ أُمَّتِى، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمال فأَقُولُ: يــارَبِّ أَصْــحَابِي ، فيُقَالُ : إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ ، فَأَقُول كَما قَالَ الْعَبْدُ الــصَّالِحُ : { **وكُنْــتُ عَلَــيْهِمْ شَهيداً ما دُمْتُ فِيهِمْ** } إِلَى قولِه : { **العَزِيز الحكيمُ** } [المائدة : ١١٧ ، ١١٨] فَيُقَالُ لِي : إِنَّهُمْ لَمْ يَزَالُوا مرتَدِّينَ عَلَى أَعقَابِهِمْ مُنذُ فارَقْتَهُمْ » متفقٌ عليه .

It was narrated by Ibn Abbass said: The messenger of Allah (ﷺ) said, "On the Day of Resurrection you will be assembled barefooted, naked and

uncircumcised." He then recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibraheem. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will cry, 'They belong to Omaty , O My Lord!' I shall receive the reply: 'You do not know what heresy they invented after you had left them.' 1 shall then say as the righteous slave [i.e., 'Issa (Jesus said: 'And 1 was a witness over them while 1 dwelt amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All Wise.' 1 shall be told: 'They continued to turn on their heels since you parted from them.` [Al-Bokhary and Moslim]

Allah the Glorified said;

﴿ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۭ ﴿٢٥﴾ ﴾

(الانشقاق ١٥-٢٥)

Nay, nay! For his Lord was (ever) watchful of him!

So I do call to witness the ruddy glow of Sunset;

The Night and its Homing;

And the Moon in her Fulness:

You shall surely travel from stage to stage.

What then is the matter with them, that they believe not?

And when the Qura'an is read to them, they fall not prostrate,

But on the contrary the Unbelievers reject (it).

But Allah has full Knowledge of what they secrete (in their breasts).

Allah the Glorified said;

Chapter

Allah the Glorified said;

﴿ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾
وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾
أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾
وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِـِٔينَ عَلَيْهَا
مُتَقَٰبِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ
وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ ﴾

(الواقعة ٠٠٧-٠١٩)

And you shall be sorted out into three classes.

Then (there will be) the Companions of the Right Hand; what will be the Companions of the Right Hand?

And the Companions of the Left Hand; what will be the Companions of the Left Hand?

And those Foremost (in Faith) will be foremost (in the Hereafter).

These will be those Nearest to Allah:

In Gardens of Bliss:

A number of people from those of old,

And a few from those of later times.

(They will be) on Thrones encrusted (with gold and precious stones),

Reclining on them, facing each other.

Round about them will (serve) youths of perpetual (freshness),

With goblets, (shining) beakers, and cups (filled) out of Clear-flowing fountains:

Allah the Glorified said;

﴿ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ
أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ
تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا
ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ ﴾

"And O you in sin! get you apart this Day!

"Did I not enjoin on you, O you Children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?

"And that you should worship Me, (for that) this was the Straight Way?

"But he did lead astray a great multitude of you. Did you not, then, understand?

"This is the Hell of which you were (repeatedly) warned!

"Embrace you the (Fire) this Day, for that you (persistently) rejected (Truth)."

That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did.

If it had been Our Will, We could surely have blotted out their eyous; then should they have run about groping for the Path, but how could they have seen?

And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

If we grant long life to any, We cause him to be reversed in nature: will they not then understand?

We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qura'an making things clear:

That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

See they not that it is We Who have created for them - among other things which Our Hands have fashioned - cattle, which are under their dominion?

And that We have subjected them to their (use)? Of them some do carry them and some they eat:

Allah the Glorified said;

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ ﴾ (يونس ٠٢٨-٠٣٠)

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall

say: "It was not us that you worshipped!

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah." Say, "Will you not then show piety (to Him)?"

Such is Allah, your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are you turned away?

Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe.

Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are you deluded away (from the truth)?"

Say: "Of your 'partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge you?"

But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

This Qura'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.

Or do they say, "He forged it?" Say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!"

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

If they charge thee with falsehood, say: "My work to me, and yours to you! you are free from responsibility for what I do and I for what you do!"

Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear, even though they are without understanding?

And among them are some who look at thee: but canst thou guide the blind, even though they will not see?

Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.

One day He will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Whether We show thee (realised in thy lifetime) some part of what We promise them, or We take thy soul (to Our Mercy) (before that), in any case, to Us is their return: ultimately Allah is witness to all that they do.

To every people (was sent) a Messenger: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

They say: "When will this promise come to pass, if you speak the truth?"

Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

Say: "Do you see, if His Punishment should come to you by night or by day, what portion of it would the Sinners wish to hasten?

"Would you then believe in it at last, when it actually cometh to pass? (It will then be said:) `Ah! now? And you wanted (aforetime) to hasten it on!'

"At length will be said to the wrong-doers: 'Taste you the enduring punishment! you get but the recompense of what you earned!'"

They seek to be informed by thee: "Is that true?" Say: "Ayou! by my Lord! it is the very truth! and you cannot frustrate it!"

Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yout most of them understand not.

It is He Who giveth life and who taketh it, and to Him shall you all be brought back.

O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy.

Say: "In the Bounty of Allah. And in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard.

Say: "See you what things Allah hath sent down to you for sustenance? Yout you hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do you invent (things) to attribute to Allah?"

And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of Bounty to mankind, but most of them are ungrateful.

In whatever business thou mayoust be, and whatever portion thou mayoust be reciting from the Qura'an, and whatever deed you (mankind) may be doing, We are witnesses thereof when you are deeply engrossed therein. Nor is hidden from the Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record.

Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

Those who believe and (constantly) guard against evil.

For them are Glad Tidings, in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity.

Let not their speech grieve thee: for all power and honour belong to Allah it is He Who heareth and knoweth (all things).

Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.

He it is that hath made you the Night that you may rest therein, and the Day to make things visible (to you). Verily in this are Signs for those who listen (to His Message).

They say, "Allah hath begotten a son!" Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have you for this! Say you about Allah what you know not?

Say: "Those who invent a lie against Allah will never prosper."

A little enjoyment in this world! and then, to Us will be their return. Then shall We make them taste the severest Penalty for their blasphemies.

Relate to them the story of Noah. Behold! he said to his people: "O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah, yout I put my trust in Allah. Get you then an agreement about your plan and among your Partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite.

"But if you turn back, (consider): no reward have I asked of you: my reward is only due from Allah and I have been commanded to be of those who submit to Allah's Will (in Islam)."

They rejected him, but We delivered him, and those with him, in the Ark and We made them inherit (the earth), while We overwhelmed in the Flood those who rejected Our Signs, Then see what was the end of those who were warned (but heeded not)!

Then after him We sent (many) Messengers to their Peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.

When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"

Said Moses: "Say you (this) about the Truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

They said: "Hast thou come to us to turn us away from the ways we found our fathers following, in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"

Said Pharaoh: "Bring me every sorcerer well-versed."

When the sorcerers came, Moses said to them: "Throw you what you (wish) to throw!"

When they had had their throw, Moses said: "What you have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.

"And Allah by His Words doth prove and establish His Truth, however much the Sinners may hate it!"

But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His)."

They said: "In Allah do we put our trust. Our Lord! make us not a trial for those who practise oppression;

"And deliver us by Thy Mercy from those who reject (Thee)."

We inspired Moses and his brother with this Message: "Provide dwellings for your People in Egypt, make your dwellings into places of worship, and establish regular prayers: and give Glad Tidings to those who believe!"

Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendour and wealth in the life of the Present, and so, Our Lord, they mislead (men) from Thy Path. Deface, Our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous Penalty."

Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand you straight, and follow not the path of those who know not."

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

(It was said to him:) "Ah now! but a little while before, wast thou in rebellion! and thou didst mischief (and violence)!

"This day shall We save thee in thy body, that thou mayoust be a Sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

We settled the Children of Israel in a beautiful dwelling place, and provided for them sustenance of the best; it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

Nor be of those who reject the Signs of Allah, or thou shalt be of those who perish.

Those against whom the Word of thy Lord hath been verified would not believe.

Even if ever`y Sign was brought unto them, until they see (for themselves) the Grievous Penalty.

Why was there not a single township (among those We warned), which believed - so its Faith should have profited it - except the People of Jonah? When they believed, We removed from them the Penalty of Ignominy in the life of the Present, and permitted them to enjoy (their life) for a while.

Allah the Glorified said;

﴿ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ يَعۡمَلُونَ ۝٢٠ وَقَالُواْ لِجُلُودِهِمۡ لِمَ شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ كُلَّ شَيۡءٖ وَهُوَ خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ ۝٢١ وَمَا كُنتُمۡ تَسۡتَتِرُونَ أَن يَشۡهَدَ عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ وَلَا جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا يَعۡلَمُ كَثِيرٗا مِّمَّا تَعۡمَلُونَ ۝٢٢ وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ ٱلۡخَٰسِرِينَ ۝٢٣ ﴾

(فصلت ٠٢٠-٠٢٣)

At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.

They will say to their skins: "Why bear you witness against us?" They will say: "Allah hath given us speech, He Who giveth speech to everything: He created you for the first time, and unto Him were you to return.

"You did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! but you did think that Allah knew not many of the things that you used to do!

"But this thought of yours which you did entertain concerning your Lord, hath brought you to destruction, and (now) have you become of those utterly lost!"

If, then, they have patience, the Fire will be a Home for them! and if they beg to be received into favour; into favour will they not (then) be received.

And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.

The Unbelievers say; "Listen not to this Qura'an, but talk at random in the midst of its (reading), that you may gain the upper hand!"

But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.

Such is the requital of the enemies of Allah, the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.

And the Unbelievers will say: "Our Lord! show us those, among Jinns and men, who misled us: we shall crush them beneath our feet, so that they become the vilest (before all)."

In the case of those who say, "Our Lord is Allah," and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear you not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), that which you were promised!

"We are your protectors in this life and in the Hereafter: therein shall you have all that your souls shall desire; therein shall you have all that you ask for! "A hospitable gift from One Oft-Forgiving, Most Merciful!" Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?"

Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!

And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.

And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah, Who created them, if it is Him you wish to serve.

But if they (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what you will: verily He seeth (clearly) all that you do.

Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

No falsehood can approach it from before or behind it: it is sent down by One Full of Wisdom, Worthy of all Praise.

Nothing is said to thee that was not said to the Messengers before thee: that thy Lord has at His command (all) Forgiveness as well as a most grievous Penalty.

Had We sent this as a Qura'an (in a language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic? And (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyous): they are (as it were) being

called from a place far distant!"

We certainly gave Moses the Book aforetime: but disputes arose herein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.

To Him is referred the Knowledge of the Hour (of Judgment: He knows all): no date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth (young), but by His Knowledge, the Day that (Allah) will propound to them the (question), "Where are the Partners (you attributed) to Me?" They will say, "We do assure Thee not one of us can bear witness!"

The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.

When We give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" but We will show the Unbelievers the truth of all that they did, and We shall give

them the taste of a severe Penalty.

When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

Say: "See you if the (Revelation) is (really) from Allah, and yout do you reject it? Who is more astray than one who is in a schism far (from any purpose)?"

Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

Ah indeed! are they in doubt concerning the Meeting with their Lord? Ah indeed! it is He that doth encompass all things!

﴿ ۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ ﴾

(طه ١١١-١١٥)

(All) faces shall be humbled before (Him), the Living the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

But he who works deeds of righteousness, and has Faith, will have no fear of harm nor of any curtailment (of what is his due).

Thus have We sent this down - an Arabic Qura'an and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

High above all is Allah, the King, the Truth! be not in haste with the Qura'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

When We said to the angels, "Prostrate yourselves to Adam," they prostrated themselves, but not Iblis: he refused.

Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

"There is therein (enough provision) for thee not to go hungry nor to go naked,"

"Nor to suffer from thirst, nor from the sun's heat."

But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden; thus did Adam disobey his Lord, and allow himself to be seduced.

But his Lord chose him (for His Grace): He turned to him, and gave him guidance.

He said: "Get you down, both of you, all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery.

"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

He will say: "O my Lord! why hast thou raised me up blind, while I had sight (before)?"

(Allah) will say: "Thus didst thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of His Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

It is not a warning to such men (to call to mind) how many generations before them We destroyoud, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding,

Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite).

Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; youa, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayoust have (spiritual) joy.

Nor strain thine eyous in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

They say: "Why does he not bring us a Sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

And if We had inflicted on them a penalty before this, they would have said: "Our Lord! if only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to

shame."

"Say: Each one (of us) is waiting: wait you, therefore, and soon shall you know who it is that is on the straight and even way, and who it is that has received guidance."

Chapter

Allah will judge among the animals on the doom's day as Our Lord said;

﴿ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا
فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ
يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ
أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ
تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ ﴾

(الأنعام ٠٣٨-٠٤١)

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.

Those who reject Our Signs are deaf and dumb, in the midst of darkness profound: whom Allah willeth, He leaveth to wander; whom He willeth, He placeth on the Way that is Straight.

Say: "Think you to yourselves, if there come upon you the Wrath of Allah, or the Hour (that you dread), would you then call upon other than Allah? (Reply) if you are truthful!

"Nay, On Him would you call, and if it be His Will, He would remove (the distress) which occasioned your call upon Him, and you would forget (the false gods) which you join with Him!"

Before thee We sent (Messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

Of the wrongdoers the last remnant was cut off. Praise be to Allah, the Cherisher of the Worlds.

Say: "Think you, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the Signs by various (symbols); yout they turn aside.

Say: "Think you, if the Punishment of Allah comes to you, whether suddenly or openly, will any be destroyoud except those who do wrong?

We send the Messengers only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve.

But those who reject Our Signs, them shall punishment touch, for that they ceased not from transgressing.

Say: "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will you then consider not?

Give this warning to those in whose (hearts) is the fear that they will be brought (to Judgment) before their Lord; except for Him they will have no protector nor intercessor; that they may guard (against evil).

Send not away those who call on their Lord morning and evening, seeking His Face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.

Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?

When those come to thee who believe in Our Signs, say: "Peace be on you; your Lord hath inscribed for Himself (the rule of) Mercy: verily, if any

of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful."

Thus do We explain the Signs in detail: that the way of the sinners may be shown up.

Say: "I am forbidden to worship those - others than Allah - whom you call upon." Say: "I will not follow your vain desires: if I did, I would stray from the path, and be not of the company of those who receive guidance."

Say: "For me, I (work) on a clear Sign from my Lord, but you reject Him. What you would see hastened, is not in my power. The Command rests with none but Allah: He declares the Truth, and He is the best of judges."

Say: "If what you would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."

With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read).

It is He Who doth take your souls by night, and hath knowledge of all that you have done by day; by day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return; then will He show you the truth of all that you did.

He is the Irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

Then are men returned unto Allah, their True Protector surely His is the Command, and He is the Swiftest in taking account.

Say: "Who is it that delivereth you from the dark recesses of land and sea, when you call upon Him in humility and silent terror: `If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude?'"

Say: "It is Allah that delivereth you from these and all (other) distresses: and yout you worship false gods!"

Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other." See how We explain the Signs by various (symbols); that they may understand.

But thy people reject this, though it is the Truth. Say: "Not mine is the responsibility for arranging your affairs;

"For every Message is a limit of time, and soon shall you know it."

When thou see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts; it will find for itself no protector or intercessor except Allah; if it offered every ransom, (or reparation), none will be accepted; such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous; for they persisted in rejecting Allah.

The messenger of Allah said;

٤٦٧٩ حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ يَعْنُــونَ ابْــنَ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ لَتُــؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ * رواه مسلم

Aby Horayrah said: the messenger of Allah said: You will give the rights of their people back on the doom's day till the Galha'a sheep will revenge from the one of Qarnaa. Moslem narrated it.

The messenger of Allah said;

I swear by Allah that Allah the Glorified will judge every two sheep.

Chapter

The first judgment will be for the Blood

The messenger of Allah said;

وَعَنْ ابْنِ مَسْعُودٍ رضي اللَّه عَنْهُ قَالَ : قَالَ النَّبيُّ صلّى الله عَلَيْهِ وسلَّم : « أوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يومَ الْقِيَامةِ في الدِّمَاءِ » . متفق عليه.

It was narrated by Ibn Massood said: The messenger of Allah ﷺ said, "The first matter concerning which people will be judged on the Day of Judgement will be the matter of blood."

Allah the Glorified said;

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is

it that rules and regulates all affairs?" They will soon say, "Allah." Say, "Will you not then show piety (to Him)?"

Such is Allah, your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are you turned away?

Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe.

Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are you deluded away (from the truth)?"

Say: "Of your 'partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge you?"

But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

This Qura'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.

Or do they say, "He forged it?" Say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the

truth!"

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

If they charge thee with falsehood, say: "My work to me, and yours to you! you are free from responsibility for what I do and I for what you do!"

Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear, even though they are without understanding?

And among them are some who look at thee: but canst thou guide the blind, even though they will not see?

Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.

One day He will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Whether We show thee (realised in thy lifetime) some part of what We promise them, or We take thy soul (to Our Mercy) (before that), in any case, to Us is their return: ultimately Allah is witness to all that they do.

To every people (was sent) a Messenger: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

They say: "When will this promise come to pass, if you speak the truth?"

Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

Say: "Do you see, if His Punishment should come to you by night or by day, what portion of it would the Sinners wish to hasten?

"Would you then believe in it at last, when it actually cometh to pass? (It will then be said:) `Ah! now? And you wanted (aforetime) to hasten it on!'

"At length will be said to the wrong-doers: 'Taste you the enduring punishment! you get but the recompense of what you earned!'"

They seek to be informed by thee: "Is that true?" Say: "Ayou! by my Lord! it is the very truth! and you cannot frustrate it!"

Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yout most of them understand not.

It is He Who giveth life and who taketh it, and to Him shall you all be brought back.

O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy.

Say: "In the Bounty of Allah. And in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard.

Say: "See you what things Allah hath sent down to you for sustenance? Yout you hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do you invent (things) to attribute to Allah?"

And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of Bounty to mankind, but most of them are ungrateful.

In whatever business thou mayoust be, and whatever portion thou mayoust be reciting from the Qura'an, and whatever deed you (mankind) may be doing, We are witnesses thereof when you are deeply engrossed therein. Nor is hidden from the Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record.

Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

Those who believe and (constantly) guard against evil.

For them are Glad Tidings, in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity.

Let not their speech grieve thee: for all power and honour belong to Allah it is He Who heareth and knoweth (all things).

Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.

He it is that hath made you the Night that you may rest therein, and the Day to make things visible (to you). Verily in this are Signs for those who listen (to His Message).

They say, "Allah hath begotten a son!" Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have you for this! Say you about Allah what you know not?

Say: "Those who invent a lie against Allah will never prosper."

A little enjoyment in this world! and then, to Us will be their return. Then shall We make them taste the severest Penalty for their blasphemies.

Relate to them the story of Noah. Behold! he said to his people: "O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah, yout I put my trust in Allah. Get you then an agreement about your plan and among your Partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite.

"But if you turn back, (consider): no reward have I asked of you: my reward is only due from Allah and I have been commanded to be of those who submit to Allah's Will (in Islam)."

They rejected him, but We delivered him, and those with him, in the Ark and We made them inherit (the earth), while We overwhelmed in the Flood those who rejected Our Signs, Then see what was the end of those who were warned (but heeded not)!

Then after him We sent (many) Messengers to their Peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.

When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"

Said Moses: "Say you (this) about the Truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

They said: "Hast thou come to us to turn us away from the ways we found our fathers following, in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"

Said Pharaoh: "Bring me every sorcerer well-versed."

When the sorcerers came, Moses said to them: "Throw you what you (wish) to throw!"

When they had had their throw, Moses said: "What you have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.

"And Allah by His Words doth prove and establish His Truth, however much the Sinners may hate it!"

But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His)."

They said: "In Allah do we put our trust. Our Lord! make us not a trial for those who practise oppression;

"And deliver us by Thy Mercy from those who reject (Thee)."

We inspired Moses and his brother with this Message: "Provide dwellings for your People in Egypt, make your dwellings into places of worship, and establish regular prayers: and give Glad Tidings to those who believe!"

Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendour and wealth in the life of the Present, and so, Our Lord, they mislead (men) from Thy Path. Deface, Our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous Penalty."

Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand you straight, and follow not the path of those who know not."

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

(It was said to him:) "Ah now! but a little while before, wast thou in rebellion! and thou didst mischief (and violence)!

"This day shall We save thee in thy body, that thou mayoust be a Sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

We settled the Children of Israel in a beautiful dwelling place, and provided for them sustenance of the best; it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between

them as to the schisms amongst them, on the Day of Judgment.

If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

Nor be of those who reject the Signs of Allah, or thou shalt be of those who perish.

Those against whom the Word of thy Lord hath been verified would not believe.

Even if every Sign was brought unto them, until they see (for themselves) the Grievous Penalty.

Why was there not a single township (among those We warned), which believed - so its Faith should have profited it - except the People of Jonah? When they believed, We removed from them the Penalty of Ignominy in the life of the Present, and permitted them to enjoy (their life) for a while.

The prayer is the first thing that the slave will be settled up:

روى النسائي في سننه برقم ٤٦٣ وقال: أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلَّا قَالَ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ وُجِدَ لَهُ تَطَوُّعٌ قَالَ أَكْمِلُوا بِهِ الْفَرِيضَةَ *

Aby Hurayrah said: the messenger of Allah ﷺ said: The first thing that the slave will be settled on the doom's day is prayer, if it becomes good, he succeeds, if it is goes bad, he fails and lose. If his Farid'a has become a shortage in it, Allah says: Search for my servant from Tata'wo'e (if he has a volunteering) to complete the shortage of his Farae'd (Obligation prayer) then his deeds will be as it.

[Termezey narrated it. And said: Fair]

عن أبي هريرة رضي الله عنه – عن النبي ﷺ قال: من كانت عنده مظلمة لأخيه, من عرضه أو من شيء , فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم, إن كان له عمل صالح أخذ منه بقدر مظلمته, وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه. (رواه البخاري)

From Aby Hurayrah said: The messenger of Allah ﷺ said: Whosoever has got a wrong upon him for his brother, he should disengage from it in that lifetime, before a day there is no Dinar or Dirham but (in that day, on the doom's day) if he has a good deed, it will be taken from him as amount of his wrong, unless he has a good deed, he will take from the sins of his brother. Al Bokhary narrated it.

وعن أَبي هريرة رضي اللَّه عنه ، أَن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « أَتَدْرُون من الْمُفْلسُ ؟» قالُوا : الْمُفْلسُ فينَا مَنْ لا درْهَمَ لَهُ وَلا مَتَاعَ . فقال : « إِنَّ الْمُفْلسَ منْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقيامة بِصَلاةٍ وَصيَامٍ وزَكَاةٍ ، ويأْتي وقَدْ شَتَمَ هذا ، وقذَفَ هذَا وَأَكَلَ مالَ هَذَا، وسفَكَ دَم هذَا ، وَضرَبَ هذا ، فيُعْطَى هذَا منْ حسَنَاته ، وهَذا من حسَنَاته ، فَإِنْ فَنِيَتْ حسناته قَبْلَ أَنْ يقْضِيَ مَا عَلَيْهِ ، أُخذَ منْ خَطَايَاهُمْ فَطُرحَتْ علَيْه ، ثُمَّ طُرِح فِي النَّارِ». (رواه مسلم)

It was narrated by Abd Horayra The messenger of Allah ﷺ said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property." He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with prayers, Syaam (fasting) and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the funds of virtues) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his virtues would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire." [Moslem]

The punishment against the tyrannical people on the doom's day:

The slave comes on the doom's day with a huge of benefactions but there is a group of people who were wronged by him, they will take from his own benefactions till he gets into the fire, according to his wrongfulness.

The disbelieving is not forgiven:

Imam Ahmed said;

حَدَّثَنَا يَزِيدُ قَالَ أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى قَالَ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ يَزِيدَ بْنِ بَابَنُوسَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ الدَّوَاوِينُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ ثَلَاثَةٌ دِيوَانٌ لا يَعْبَأُ اللَّهُ بِهِ شَيْئًا وَدِيوَانٌ لا يَتْرُكُ اللَّهُ مِنْهُ شَيْئًا وَدِيوَانٌ لا يَغْفِرُهُ اللَّهُ فَأَمَّا الدِّيوَانُ الَّذِي لا يَغْفِرُهُ اللَّهُ فَالشِّرْكُ بِاللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ) وَأَمَّا الدِّيوَانُ الَّذِي لا يَعْبَأُ اللَّهُ بِهِ شَيْئًا فَظُلْمُ الْعَبْدِ نَفْسَهُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ

مِنْ صَوْمِ يَوْمٍ تَرَكَهُ أَوْ صَلَاةٍ تَرَكَهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَغْفِرُ ذَلِكَ وَيَتَجَاوَزُ إِنْ شَاءَ وَأَمَّا الدِّيوَانُ الَّذِي لا يَتْرُكُ اللَّهُ مِنْهُ شَيْئًا فَظُلْمُ الْعِبَادِ بَعْضِهِمْ بَعْضًا الْقِصَاصُ لا مَحَالَةَ * (قلت: يزيد بن بابنوس: صدوق) وباقي الرجال ثقات غير صدقة بن موسى (صدوق لـه أوهـام والحديث بذلك جيد الإسناد)

Imam Ahmed said;

The messenger of Allah said;

Allah has got three records. One of them that Allah does not pay attention, the second that Allah does not leave anything from it and the third one that Allah does not forgive.

Allah the Glorified said;

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَـٰلِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَـٰلَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾ ﴾

(آل عمران ١٠٦-١٠٩)

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): "Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith."

But those whose faces will be (lit with) white, they will be in (the Light of) Allah's mercy; therein to dwell (forever).

These are the Signs of Allah: We rehearse them to thee in Truth; and Allah means no injustice to any of His creatures.

To Allah belongs all that is in the heavens and on earth; to Him do all questions go back (for decision).

You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it were best for them: among them are some who have Faith, but most of them are perverted transgressors.

They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the Prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous.

Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: they will be Companions of the Fire, dwelling therein (forever).

What they spend in the life of this (material) world may be likened to a wind Which brings a nipping frost: it strikes and destroys the harvest of men who have wronged their own souls; it is not Allah that hath wronged them, but they wrong themselves.

O you who believe! take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom.

Ah! you are those who love them, but they love you not, though you believe in the whole of the Book, when they meet you, they say, "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knoweth well all the secrets of the heart."

If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do

right, not the least harm will their cunning do to you; for Allah compassed round about all that they do.

Remember that morning thou didst leave thy household (early) to post the Faithful at their stations for battle; and Allah heareth and knoweth all things:

Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the Faithful (ever) put their trust.

Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus may you show your gratitude.

Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (specially) sent down?

Allah the Glorified said;

﴿ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ

أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٦﴾ وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ

جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ

أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ

فِيهَا خَـٰلِدُونَ ﴿٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟

مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا

تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ

لَغَـٰفِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ

مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم

مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ

مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ

ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

(يونس ٠٢٦-٠٣١)

To those who do right is a goodly (reward) youa, more (than in measure)! no darkness nor shame shall cover their faces! they are Companions of the Garden; they will abide therein (for ayou)!

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for ayou)!

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah." Say, "Will you not then show piety (to Him)?"

Such is Allah, your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are you turned away?

Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe.

Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are you deluded away (from the truth)?"

Say: "Of your 'partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge you?"

But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

This Qura'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.

Or do they say, "He forged it?" Say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!"

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did

those before them make charges of falsehood: but see what was the end of those who did wrong!

Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

If they charge thee with falsehood, say: "My work to me, and yours to you! you are free from responsibility for what I do and I for what you do!"

Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear, even though they are without understanding?

And among them are some who look at thee: but canst thou guide the blind, even though they will not see?

Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.

One day He will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Whether We show thee (realised in thy lifetime) some part of what We promise them, or We take thy soul (to Our Mercy) (before that), in any case, to Us is their return: ultimately Allah is witness to all that they do.

To every people (was sent) a Messenger: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

Allah the Glorified said;

﴿ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾ ﴾ (الإسراء ٧١-٠٧٥)

One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least.

But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.

And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: (in that case) behold! they would certainly have made thee (their) friend!

And had We not given thee strength thou wouldst nearly have inclined to them a little.

In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!

Their purpose was to scare thee off the land, in order to expel thee: but in that case they would not have stayoud (therein) after thee, except for a little while.

(This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.

Establish regular prayers at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

Say: "O my Lord! let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

We send down (stage by stage) in the Qura'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

Yout when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way."

They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us,

Except for Mercy from thy Lord: for His Bounty is to thee (indeed) great.

Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qura'an they could not produce the like thereof, even if they backed up each other with help and support.

And We have explained to man, in this Qura'an, every kind of similitude: yout the greater part of men refuse (to receive it) except with ingratitude!

They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

"Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water,

"Or thou cause the sky to fall in pieces, as thou sayoust (will happen), against us, or thou bring Allah and the angels before (us) face to face;

"Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we can read." Say: "Glory to my Lord! am I aught but a man, a messenger?"

What kept men back from Belief when Guidance came to them, was nothing but this: they said. "Has Allah sent a man (like us) to be (His) Messenger?"

Chapter:

Allah the Glorified said;

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ ﴾

(مريم ٠٦٨-٠٧٣)

So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

And certainly We know best those who are most worthy of being burned therein.

Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in Council?"

But how many (countless) generations before them have We destroyoud, who were even better in equipment and in glitter to the eyou?

Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them. Until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour, - they will at length realise who is worst in position, and (who) weaker in forces!

"And Allah doth advance in guidance those who seek guidance: and the things that endure. Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual returns."

Hast thou then seen the (sort of) man who rejects Our Signs, yout says: "I shall certainly be given wealth and children?"

Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?

Nay! We shall record what he says, and We shall add and add to his punishment.

To Us shall return all that he talks of, and he shall appear before Us bare and alone.

And they have taken (for worship) gods other than Allah, to give them power and glory!

Instead, they shall reject their worship, and become adversaries against them.

Seest thou not that We have set the Evil Ones on against the Unbelievers, to incite them with fury?

So make no haste against them, for We but count out to them a (limited) number (of days).

The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours.

Allah the Glorified said;

﴿ إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ ﴾

(الفرقان ١٢٠-٠١٦)

When it sees them from a place far off, they will hear its fury and its raging sigh.

And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then!

"This day plead not for a single destruction: plead for a destruction oft-repeated!"

Say: "Is that best, or the eternal Garden, promised to the righteous? For them, that is a reward as well as a goal (or attainment).

"For them there will be therein all that they wish for: they will dwell (there) for ayou: a promise to be prayed for from thy Lord."

The Day He will gather them together as well as those whom they worship besides Allah, He will ask "Was it you who led these My servants astray. Or did they stray from the Path themselves?"

They will say: "Glory to Thee! Not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

(Allah will say): "Now have they proved you liars in what you say: so you cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things).

Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

The Day they see the angels, no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

The description of the Paradise people;

Allah the Glorified said;

قال رسُولُ اللَّه صلّى اللهُ عَلَيْه وسلَّم : « أوَّلُ زُمْرَةٍ يدْخُلُونَ الْجنَّةَ علَى صُورَةِ الْقَمرِ لَيْلَةَ الْبدْرِ . ثُمَّ الَّذِينَ يلُونَهُمْ علَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ في السَّمَاءِ إِضَاءَةً : لاَ يُبولُونَ ولاَ يتَغوَّطُونَ ، ولاَ يتْفُلُونَ ، ولاَ يمْتَخِطُون . أَمْشاطُهُمُ الذَّهَبُ ، ورشْحهُمُ المِسْكُ ، ومجامِرُهُمُ الأُلُوَّةُ - عُودُ الطِّيبِ - أَزْواجُهُم الْحُورُ الْعِينُ ، علَى خَلْقِ رجُلٍ واحِدٍ ، علَى صُورَةِ أَبِيهِمْ آدم ستُّونَ ذِراعاً في السَّماءِ».

(متفقٌ عليه)

وفي روايةٍ للبُخَارِيِّ ومُسْلِمٍ : آنيتُهُمْ فيهَا الذَّهَبُ ، ورشْحُهُمْ المِسْكُ ، ولِكُلِّ واحِدٍ منْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهما منْ وراءِ اللَّحْمِ منَ الْحُسْنِ ، لاَ اخْتِلاَفَ بينَهُمْ ، ولا تَبَاغُضَ : قُلُوبهُمْ قَلْبُ رَجُلٍ واحِدٍ ، يُسَبِّحُونَ اللَّه بُكْرةً وَعَشِيّاً » .

قَوْلُهُ : « عَلَى خَلْقِ رجُلٍ واحِدٍ » رواهُ بَعْضُهُمْ بِفَتْحِ الخَاءِ وإِسْكَانِ اللاَّمِ ، وبعْضُهُمْ بِضَمِّهِما ، وكِلاَهُما صَحيحٌ .

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said 'The first group (of people) to enter Paradise will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes wood will be used. Their wives will be large eyoud maidens. All men will be alike in the form of their father Adam, sixty cubits tall." Another narration is: The messenger of Allah ﷺ said, "Their utensils will be of gold, their perspiration

will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."

عنْ رسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قَالَ : « سأَل مُوسَى صلّى اللهُ عَلَيْــه وسَــلَّم ربَّهُ ، ما أَدْنَى أَهْلِ الْجنَّة مَنْزِلَةً ؟ قَالَ : هُو رَجُلٌ يجِيءُ بعْدَ ما أُدْخِل أَهْلُ الْجنَّــة الْجَنَّــةَ، فَيُقَالُ لَهُ : ادْخلِ الْجنَّة . فيقُولُ : أَيْ رَبِّ كَيْفَ وقَدْ نَزَل النَّاسُ منَازِلَهُمْ ، وأَخَذُوا أَخَذاتِهِم ؟ فَيُقَالُ لهُ : أَتَرضي أَنْ يكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ منْ مُلُوكِ الدُّنْيا ؟ فيقُــولُ : رضِــيتُ ربِّ ، فيقُولُ : لَكَ ذَلكَ ومثْلُهُ ومثْلُهُ ومثْلُهُ ومِثْلُهُ ، فيقُولُ في الْخَامسَةِ: رضِيتُ ربِّ ، فيَقُولُ : هَذَا لَكَ وعشَرةُ أَمْثَالِه ، ولَكَ ما اشْتَهَتْ نفْسُكَ ، ولَذَّتْ عَيْنُكَ. فيَقُولُ : رضِيتُ ربِّ ، قَالَ : ربِّ فَأَعْلاَهُمْ منْزِلَةً ؟ قال : أُولَئِك الَّذِينَ أَردْتُ ، غرسْتُ كَرامتَهُمْ بِيدِي وخَتَمْتُ علَيْهَا ، فَلَمْ تَــر عيْنٌ ، ولَمْ تَسْمعْ أُذُنٌ ، ولَمْ يخْطُرْ عَلَى قَلْبِ بشَرٍ ».

It was narrated by AI-Mughirah bin Shu'bah said: The messenger of Allah ﷺ said, (Moses) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him: Enter Paradise. But he will say: O my Lord! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Lord. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Lord. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyous could

delight in. He will say: I am well pleased, my Lord! Moses ﷺ said: 'Who will be of the highest rank in Paradise. Allah the Glorified said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eyou has seen, no ear has heard and no human mind has perceived. [Moslem]

It was narrated by Abd Allah bin Massood said: The messenger of Allah ﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Paradise. He is a man who will come out of the Fire, crawling on all fours. Allah the Lord of Glory and Honour will say to him: 'Go and enter Paradise.' He will go to it and think that it is full up. He will then come back and say: 'O my Lord, it is full up. Allah will say to him: 'Go and enter Paradise.' He will again go to it and think that it is full up. So he will turn back. Allah will again say: 'Go and enter Paradise. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King? At this I (i.e., the narrator) saw The Messenger of Allah ﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of Paradise in its lowest rank." [It is agreed upon]

We can say that The other view is that they would be similar in being good mannered and the desirable and loving disposition. They will be on the highest pedestal of ethics, etiquette, politeness and morality. None of them would be immoral, discourteous or ill-tempered.

قال رسُولُ اللّهِ صلّى اللهُ عَلَيْه وسلَّم : « أوّلُ زُمْرَةٍ يدْخُلونَ الْجنَّةَ علــى صُــورَةِ الْقمرِ لَيْلَةَ الْبدْرِ . ثُمَّ الَّذينَ يلُونَهُمْ علَى أشَدِّ كَوْكَبٍ دُرِّيٍّ في السَّمَاءِ إضَاءَةً : لاَ يُبولُــونَ ولاَ يتَغوَّطُونَ ، ولاَ يتْفُلُونَ ، ولاَ يمتَخِطُون . أمْشاطُهُمُ الذَّهَبُ ، ورشْحهُمُ المِسْكُ ، ومجــامِرُهُمُ الأُلُوَّةُ - عُودُ الطِّيبِ - أزْواجُهُم الْحُورُ الْعِينُ ، علَى خَلْقِ رجُلٍ واحِد ، علَى صُورَةِ أَبِــيهِمْ آدم سِتُّونَ ذِراعاً في السَّماءِ » . وفي روايةٍ للبُخَارِيِّ ومُسْلِمٍ : آنيتُهُمْ فيهَا الذَّهَبُ ، ورشْحُهُمْ المسْكُ ، ولِكُلِّ واحِدٍ منْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهما مِــنْ وراءِ اللَّحْــمِ مِــنَ الْحُــسْنِ ، لاَ اخْتِلاَفَ بينَهُمْ ، ولا تَبَاغُضَ : قُلُوبهُمْ قَلْبُ رَجُلٍ واحِدٍ ، يُسَبِّحُونَ اللَّه بُكْرةً وَعَشِيّاً » .

قَوْلُهُ : « علَى خَلْقِ رجُلٍ واحِدٍ » رواهُ بَعْضُهُمْ بِفَــتْحِ الخَــاءِ وإِسْــكَانِ الــلاَّمِ ، وبعْضُهُمْ بِضَمِّهِما ، وكِلاَهُما صَحِيحٌ

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said 'The first group (of people) to enter Paradise will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes wood will be used. Their wives will be large eyoud maidens. All men will be alike in the form of their father Adam, sixty cubits tall." Another narration is: The messenger of Allah ﷺ said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."

It was narrated by Al-Mughirah bin Shu'bah said: The messenger of Allah ﷺ said, (Moses) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him: Enter Paradise. But he will say: O my Lord! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Lord. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Lord. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyous could delight in. He will say: I am well pleased, my Lord! Moses ﷺ said: 'Who will be of the highest rank in Paradise. Allah the Glorified said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eyou has seen, no ear has heard and no human mind has perceived. [Moslem]

The description of the Fire's people:

Allah the Glorified said;

﴿ فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَـٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَـٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَـٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥﴾ ﴾

(البقرة ٢٤-٢٥)

But if you cannot - and of a surety you cannot - then fear the Fire whose fuel is men and stones which is prepared for those who reject Faith.

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever).

Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes

many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path), Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause losses (only) to themselves.

How can you reject the faith in Allah? Seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return.

It is He Who hath created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments. And of all things He hath perfect knowledge. Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praise and glorify Thy holy (name)?" He said: "I know what you know not."

And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if you are right."

Allah the Glorified said;

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَاۖ لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾ ﴾ (البقرة ١٦١-١٦٣)

Those who reject Faith, and die rejecting it, on them is Allah's curse, and the curse of angels, and of all mankind;

They will abide therein: their penalty will not be lightened, nor will respite be their (lot).

And your God is One God: there is no god but He, Most Gracious, Most Merciful.

Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise.

Allah the Glorified said;

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمٗا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ﴿٥٧﴾ ﴾ (النساء ٥٦-٥٧)

Those who reject Our Sings, We shall soon cast into the Fire; as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Penalty: for Allah is Exalted in Power, Wise.

But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath, their eternal home, therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

Allah doth command you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He Who heareth and seeth all things.

O you who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination.

Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right).

When it is said to them: "Come to what Allah hath revealed, and to the Messenger": thou see the Hypocrites avert their faces from thee in disgust.

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُواْ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُواْ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِى دِينِكُمْ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُواْ ثَلَٰثَةٌ ۚ ٱنتَهُواْ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾ ﴾

(النساء ١٦٨-١٧١)

Those who reject Faith and do wrong, Allah will not forgive them nor guide them to any way.

Except the way of Hell, to dwell therein forever. And this to Allah is easy. O mankind! the Messenger hath come to you in truth from Allah: believe in him; it is best for you. But if you rejected Faith, to Allah belong all things in the heavens and on earth: and Allah is All-Knowing, All-Wise.

O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer).

But to those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them.

O mankind! Verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.

Then those who believe in Allah, and hold fast to Him, soon will He admit them to Mercy and Grace from Himself, and guide them to Himself by a straight Way.

They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance:

if there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest you err. And Allah hath knowledge of all things.

Allah said;

And they say: "The Fire shall not touch us but for a few numbered days": say: "Have you taken a promise from Allah, for He never breaks His promise? Or is it that you say of Allah what you do not know?"

Allah said;

Nay, those who seek gain in Evil and are girt round by their sins, they are Companions of the Fire: therein shall they abide (for ever).

Allah said;

And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

Allah said;

They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (they show) for the Fire!

Allah said;

And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

Allah said;

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.

Allah the Glorified said;

Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: a slave man who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they may receive admonition.

Allah the Glorified said;

Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire; they will abide therein (forever).

Allah the Glorified said;

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah; they are themselves but fuel for the Fire.

Allah the glorified said;

(Namely), those who say; "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;" –

Allah the Glorified said;

This because they say: "The Fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion.

Allah the Glorified said;

And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in

love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that you may be guided.

Allah the Glorified said;

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: they will be Companions of the Fire, dwelling therein (forever).

Allah the Glorified said;

Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority; their abode will be the Fire; and evil is the home of the wrong-doers!

Allah the Glorified said;

They (also) said: "Allah took our promise not to believe in a messenger unless he showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Messengers before me, with Clear Signs and even with what you ask for: why then did you slay them, if you speak the truth?"

Allah the Glorified said;

Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception.

Allah the Glorified said;

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire.

Allah the Glorified said;

"Our Lord! any whom Thou dost admit to the Fire, truly Thou coverest with shame, and never will wrong-doers find any helpers!

Allah the Glorified said;

"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong."

Allah the Glorified said;

But those who reject Our Signs and treat them with arrogance, they are Companions of the Fire, to dwell therein (forever).

Allah the Glorified said;

They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.

Allah the Glorified said;

If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the Signs of our Lord, but would be amongst those who believe!"

Allah the Glorified said;

One day will He gather them all together, (and say): "O you assembly of Jinns! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term, which Thou didst appoint for us." He will say: "The Fire be your dwelling place: you will dwell therein forever, except as Allah willeth." For thy Lord is full of wisdom and knowledge.

Allah the Glorified said;

When their eyous shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

Allah the Glorified said;

Thus (will it be said): "Taste you then of the (punishment): for those who resist Allah, is the penalty of the Fire."

Allah the Glorified said;

It is not for such as join Gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in Fire shall they dwell.

Allah the Glorified said;

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for ayou)!

Allah the Glorified said;

They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!

Allah the Glorified said;

He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): but woeful indeed will be the place to which they are led!

Allah the Glorified said;

Those who are wretched shall be in the Fire: there will be for them therein (nothing but) the heaving of sighs and sobs:

Allah the Glorified said;

And incline not to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped.

Allah the Glorified said;

If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for ayou)!

Allah the Glorified said;

He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

Allah the Glorified said;

The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

Allah the Glorified said;

And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily you are making straightway for Hell!"

Allah the Glorified said;

Their garments of liquid pitch, and their faces covered with Fire;

Allah the Glorified said;

They attribute to Allah what they hate (for themselves). And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

Allah the Glorified said;

And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away there from.

Allah the Glorified said;

Behold, he saw a fire: so he said to his family, "Tarry you; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

Allah the Glorified said;

When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! They nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! And evil is that destination!"

The depth of inferno

The messenger of Allah said;

If there a stone were thrown into the inferno, it would fall down for seventy autumn .

(لو أن حجر قذف به في جهنم ، لهوى سبعين خريفاً.)

قال رسول الله ﷺ : يؤتىَ بجهنم يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها. رواه مسلم.

It is narrated by Ibn Masood said: The messenger of Allah ﷺ, said, "The Hell would be brought on that Day (the Day of Judgement) with seventy bridles; and with every bridle would be seventy thousand angels, pulling it." [Moslim]

Allah the Glorified said;

﴿ كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾ يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَـٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾ ﴾ (الفجر ٢١-٠٣٠)

Nay! When the earth is pounded to powder,

And thy Lord cometh, and His angels, rank upon rank,

And Hell, that Day, is brought (face to face), on that Day will man remember, but how will that remembrance profit him?

He will say: "Ah! Would that I had sent forth (Good Deeds) for (this) my (Future) Life!"

For, that Day, his Chastisement will be such as none (else) can inflict,

And His bonds will be such as none (other) can bind.

(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

"Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!

"Enter thou, then, among My Devotees!

"Youa, enter thou My Heaven!"

aggrandizing the creature of the fire's people:

Allah the Glorified said;

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلاًّ ظَلِيلاً ﴿٥٧﴾ ﴾ (النساء ٠٥٦–٠٥٧)

Those who reject Our Sings, We shall soon cast into the Fire; as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Penalty: for Allah is Exalted in Power, Wise.

But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath, their eternal home, therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

The messenger of Allah said;

٤٥٦٩ حَدَّثَنَا وَكِيعٌ حَدَّثَنِي أَبُو يَحْيَى الطَّوِيلُ عَنْ أَبِي يَحْيَى الْقَتَّاتِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ يَعْظُمُ أَهْلُ النَّارِ فِي النَّارِ حَتَّى إِنَّ بَيْنَ شَحْمَةِ أُذُنِ أَحَدِهِمْ إِلَى عَاتِقِهِ مَسِيرَةَ سَبْعِ مِائَةِ عَامٍ وَإِنَّ غِلَظَ جِلْدِهِ سَبْعُونَ ذِرَاعًا وَإِنَّ ضِرْسَهُ مِثْلُ أُحُدٍ * رواه أحمد(قلت : ضعيف جدا بسبب أبو يحيى الطويل (لين) وشيخه أبي يحيى القتات (لين))

Ahmed said;

The messenger of Allah said;

Aggrandizing the fire's people bodies in the fire on the doom's day, till between his ear and his neck will be walking for seventy years. And the thickness of his legs are as seventy arms. And his molar is like Uhod Mountain.

The hideousness of the unbeliever on the doom's day

Ahmed said;

The messenger of Allah said;

The molar of the unbeliever will be such like Uhod Mountain, the width of his skin will be seventy cubits.

٧٩٩٥ حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيمَ قَالَ ثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ ضِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَعَرْضُ جِلْدِهِ سَبْعُونَ ذِرَاعًا وَفَخِذُهُ مِثْلُ وَرِقَانَ وَمَقْعَدُهُ مِنَ النَّارِ مِثْلُ مَا بَيْنِي وَبَيْنَ الرَّبَذَةِ * رواه أحمد (قلت: سنده صحيح)

Another ways;

The messenger of Allah said;

The molar of the unbeliever will be such like Uhod Mountain, the width of his skin will be forty two cubits.

The messenger of Allah said;

The molar of the unbeliever will be such like Uhod Mountain, his seating in the fire is as a walking for three.

The sea will be a fire into the inferno:

Ahmed said;

The messenger of Allah said;

The sea is the inferno.

قال أحمد في مسنده: قال رسول الله ﷺ : البحر هو جهنم.

Abu Dawood said;

The messenger of Allah said;

No one gets ride the sea but one is going to pilgrimage or the fighter for Allah's cause, for under the sea a fire and under the fire a fire.

روى أبو داود في سننه برقم ٢١٣٠ وقال : حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ زَكَرِيَّا عَنْ مُطَرِّفٍ عَنْ بِشْرٍ أَبِي عَبْدِ اللَّهِ عَنْ بَشِيرِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ لَا يَرْكَبُ الْبَحْرَ إِلَّا حَاجٌّ أَوْ مُعْتَمِرٌ أَوْ غَازٍ فِي سَــبِيلِ اللَّهِ فَإِنَّ تَحْتَ الْبَحْرِ نَارًا وَتَحْتَ النَّارِ بَحْرًا * (قلت : ضعيف جدا بسبب : بِشْرٍ أَبِــي عَبْــدِ اللَّهِ (مستور) وشيخه : بَشِيرِ بْنِ مُسْلِمٍ مجهول)

Mentioning the fire's doors:

Allah the Glorified said;

﴿ وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَتۡلُونَ عَلَيۡكُمۡ ءَايَٰتِ رَبِّكُمۡ وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَا ۚ قَالُواْ بَلَىٰ وَلَٰكِنۡ حَقَّتۡ كَلِمَةُ ٱلۡعَذَابِ عَلَى ٱلۡكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ ﴿٧٢﴾ ﴾ (الزمر ٠٧١-٠٧٢)

The Unbelievers will be led to Hell in crowd: until, when they arrive there, its gates will be opened. And its Keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

(To them) will be said: "Enter you the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its Keepers will say: "Peace be upon you! well have you done! enter you here, to dwell therein."

They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

The description of the straight:

The messenger of Allah said;

The straight is between the back of the inferno. The people are in different states on it. Some people will be in hurry such like the lightning, eyou-fast, fast of the horses, donkeys and slower than that.

Allah the Glorified said;

Allah said;

And they say: "The Fire shall not touch us but for a few numbered days": say: "Have you taken a promise from Allah, for He never breaks His promise? Or is it that you say of Allah what you do not know?"

Allah said;

Nay, those who seek gain in Evil and are girt round by their sins, they are Companions of the Fire: therein shall they abide (for ever).

Allah said;

And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

Allah said;

They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (they show) for the Fire!

Allah said;

And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

Allah said;

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.

Allah the Glorified said;

Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: a slave man who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they may receive admonition.

Allah the Glorified said;

Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire; they will abide therein (forever).

Allah the Glorified said;

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah; they are themselves but fuel for the Fire.

Allah the glorified said;

(Namely), those who say; "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;" –

Allah the Glorified said;

This because they say: "The Fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion.

Allah the Glorified said;

And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: that you may be guided.

Allah the Glorified said;

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: they will be Companions of the Fire, dwelling therein (forever).

Allah the Glorified said;

Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority; their abode will be the Fire; and evil is the home of the wrong-doers!

Allah the Glorified said;

They (also) said: "Allah took our promise not to believe in a messenger unless he showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Messengers before me, with Clear Signs and even with what you ask for: why then did you slay them, if you speak the truth?"

Allah the Glorified said;

Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception.

Allah the Glorified said;

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire.

Allah the Glorified said;

"Our Lord! any whom Thou dost admit to the Fire, truly Thou coverest with shame, and never will wrong-doers find any helpers!

Allah the Glorified said;

"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong."

Allah the Glorified said;

But those who reject Our Signs and treat them with arrogance, they are Companions of the Fire, to dwell therein (forever).

Allah the Glorified said;

They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.

Allah the Glorified said;

If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the Signs of our Lord, but would be amongst those who believe!"

Allah the Glorified said;

One day will He gather them all together, (and say): "O you assembly of Jinns! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our

term, which Thou didst appoint for us." He will say: "The Fire be your dwelling place: you will dwell therein forever, except as Allah willeth." For thy Lord is full of wisdom and knowledge.

Allah the Glorified said;

When their eyous shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

Allah the Glorified said;

Thus (will it be said): "Taste you then of the (punishment): for those who resist Allah, is the penalty of the Fire."

Allah the Glorified said;

It is not for such as join Gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in Fire shall they dwell.

Allah the Glorified said;

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for ayou)!

Allah the Glorified said;

They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!

Allah the Glorified said;

He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): but woeful indeed will be the place to which they are led!

Allah the Glorified said;

Those who are wretched shall be in the Fire: there will be for them therein (nothing but) the heaving of sighs and sobs:

Allah the Glorified said;

And incline not to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped.

Allah the Glorified said;

If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for ayou)!

Allah the Glorified said;

He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

Allah the Glorified said;

The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

Allah the Glorified said;

And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily you are making straightway for Hell!"

Allah the Glorified said;

Their garments of liquid pitch, and their faces covered with Fire;

Allah the Glorified said;

They attribute to Allah what they hate (for themselves). And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

Allah the Glorified said;

And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away there from.

Allah the Glorified said;

Behold, he saw a fire: so he said to his family, "Tarry you; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

Allah the Glorified said;

When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! They nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! And evil is that destination!"

The intercession:

﴿ مَّن يَشْفَعْ شَفَـٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ ﴾ (النساء ٠٨٥)

٢٤٦- وعن أبي موسى الأشعري قال: كان النبي ﷺ إذا أتاه طالب حاجـة أقبـل على جلسائه فقال:اشفعوا تؤجروا ويقضي الله على لسان نبيه ما أحب. متفق عليه.

Allah the Glorified said:

(Whosoever intercedes for a good cause will have the reward thereof.) Al Nessa'a verse 85.

246- From Aby Mossa Al Sha'arey said: The messenger of Allah used to face his companions, when a seeker of need comes to him, and say: Do intercede you will reward and Allah put on the tongue of His profit what he loves. It is agreed upon.

وَعَنْ عبْدِ اللَّه بْنِ عَمرِو بْنِ العاصِ رضِيَ اللَّه عنْهُما أَنه سَمِع رسُولَ اللَّه صلّى اللهُ علَيْه وسلَّم يقُولُ : « إِذا سمعْتُمُ النِّداءَ فَقُولُوا مثْلَ ما يقُولُ ، ثُمَّ صلُّوا علَيَّ ، فَإِنَّهُ مَنْ صلَّى علَيَّ صَلاةً صلَّى اللَّه علَيْه بهَا عشْراً ، ثُمَّ سلُوا اللَّه لي الْوسِيلَةَ ، فَإِنَّهَا مَنزِلَةٌ في الجنَّة لا تَنْبَغِي إِلاَّ لعَبْدٍ منْ عِباد اللَّه وَأَرْجُو أَنْ أَكُونَ أَنَا هُو ، فَمنْ سَأَل لِيَ الْوسِيلَة حلَّتْ لَهُ الشَّفَاعَةُ » .رواه مسلم .

It was narrated by Abd Allah bin Amr bin Ala'ass said: I heard the messenger of Allah ﷺ saying, "When you hear the Azan, repeat what he (the caller)recites. Then invoke Allah's Blessing on me because everyone who invokes One blessing on me will receive in return ten blessings from Allah. Then beseech Allah to give me Al-Wasilah, which is a station of high rank in Paradise, fitting for only one of Allah's slave; and I hope that I will be that man. If any one begs Al-Wasilah for me, it becomes incumbent upon me to intercede for him." [Moslem]

قال أبو عبد الله محمد بن إسماعيل البخاري – رحمه الله – في باب قول الله تعالى: (و لا تنفع الشفاعة عنده إلا لمن أذن له حتى إذا فرغ عن قلوبهم قالـــوا: ماذا قال ربكم قالـــوا الحق وهو العلى الكبير)

Al Bokhary said Allah said: (And the intercession does use not at Him (Allah) but for whom is premised till their hearts are free they said what has your Lord said? They replied: the truth and He is the Most High the Most Great.)

The intercession is the prophet Mohammed ﷺ and their brothers from the prophets, it is also for the martyrs and for What Allah wants.

حدثنا إسحاق بن نصر، حدثنا محمد بن عبيد، حدثنا أبو حيان، عن أبـــي زهـــرة، عن أبى هريرة ﷺ قال: كنا مع النبي ﷺ في دعوة، فرفع إليه الذراع، – وكانت تعجبه –، فنهس منها نهسة، وقال أنا سيد الناس يوم القيامة، هل تدرون بما ؟ –: يجمع الله الأولـــين والآخرين في صعيد واحد، فيبصرهم الناظر، ويسمعهم الداعي وتدنو الشمس فيقول بعض الناس ألا ترون إلى ما أنتم فيه ؟ إلى ما بلغكم ؟ ألا تنظرون إلى من يشفع لكم عند ربكم ؟ فيقول بعض الناس أبوكم آدم ، فيأتونه فيقولون: يا آدم ،أنت أبو البشر ، خلقـــك الله بيـــده ونفخ فيك من روحه وأمر الملائكة فسجدوا لك ، وأسكنك الجنة ألا تشفع لنا عند ربـــك ألا ترى ما نحن فيه وما بلغنا ؟ فيقول:ربى غضب غضباً لم يغـــضب قبلـــه مـــن مثلـــه، ولا يغضب بعده مثله ونهاني عن الشجرة فعصيته نفسي، نفسي، اذهبوا إلى غيري اذهبوا إلـــى نوح، فيأتون نوحاً، فيقولون: يا نوح أنت أول الرسل إلى أهل الأرض، وســـماك الله عبـــداً شكوراً، أما ترى إلى ما نحن فيه ألا ترى إلى ما بلغنا ؟ ألا تشفع لنا عند ربك ؟ فيقـــول: ربى غضب اليوم غضباً لم يغضبه قبله مثله، ولا يغضب بعده مثله، نفسي، نفسي، ائتـــوا النبي ﷺ فيأتوني ، فأسجد تحت العرش ، فيقال : يا محمد ارفع رأسك ، واشفع ، تـــشفع ، وسل تعطه .

Isshaq bin Nassr said: Mohammed bin Obayd said: Abu Hay'an said: Aby Zara'a said: Aby Hurayrah said: The Messenger of Allah ﷺ said: "I am the master of people on the doom's day. Do you know with

what? Allah on that day collects the first and the last people the looker looks at them, and the caller make them listen. The sun comes near. Someone says: "Don't you sea what we are in!" look at one has got the intercession to Allah. Some people say: "Go to your father Adam." They come to him asking have an intercession to Allah: you were created by the Hand of Allah. He will say: Myself, my self. I disobeyoud Allah for the tree. Go to Noah, the first of the messengers. He says: "My God got angry today a very hard, go to Mohammed, they come to me. Then I prostitute under the throne it's said: O Mohammed! Raise your head, have intercession, you will be responded, and ask, you will be given."

The messenger of Allah ﷺ said: I am the master of people on the doom's day. I say: that is leadership on the doom's day, a lot of people thought that he is master of all creatures in the lifetime and on the doom's day as well! We must not prefer among the prophets because it is illicit.

حدثنا سليمان بن حرب ، ح حماد بن زيد ، ح معبد بن هلال العنزي ، قال: اجتمعنا ناس من أهل البصرة ، فذهبنا إلى أنس بن مالك – رضي الله عنه – وذهبنا معنا بثابت البناني إليه ، يسأله لنا عن حديث الشفاعة ،فإذا هو في قصره ، فوافقناه يصلي الضحى ، فاستأذنا ، فأذن لنا وهو علي فراشه ، فقلنا لثابت لا تسأله عن شيء أول من حديث الشفاعة ، فقال : يا أبا حمزة ، هؤلاء إخوانك من أهل البصرة جاءوك يسألونك عن حديث الشفاعة ؟ – فقال : حدثنا محمد ﷺ قال : إذا كان يوم القيامة ماج الناس بعضهم في بعض ، فيأتون آدم ، فيقولون أشفع لنا إلى ربك ، فيقول : لست لها عليكم بإبراهيم ، فإنه خليل الرحمن ، فيأتون إبراهيم ، فيقول لست لها ، ولكن عليكم بموسي ، فإنه كليم الله فيأتون موسي ، فيقول: لست لها ، ولكن عليكم بعيسي ، فإنه روح الله وكلمته ، فيأتون عيسي فيقول: لست لها ، ولكن عليكم بمحمد ﷺ فيأتونني ، فأقول : أنا لها ، فأستأذن علي ربي فيؤذن لي ، ويلهمني محامد أحمد بها ، ولا تحضرني الآن ، فأحمد بتلك المحامد ،

وأخر له ساجدا ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع لك ، وسل تعطه ، وأشفع تشفع ، فأقول : يا رب أمتي ، أمتي ، فيقول : يا محمد ، أنطلق فأخرج منها من كان في قلبه مثقال شعيرة من إيمان فأنطلق فأفعل ، ثم أعود ، فأحمده بتلك المحامد ، ثم أخر ساجدا ، وأخر له ساجدا ، فيقال : يا محمد ، ارفع رأسك ، وقل يسمع لك ، وسل تعطه ، وأشفع تشفع ، فأقول : يا رب أمتي ، أمتي ، فيقول : يا محمد ، أنطلق فأخرج منها من كان في قلبه مثقال ذرة – أو خردل من إيمان ، فأنطلق فأفعل ، ثم أعود ، فأحمده بتلك المحامد ، ثم أخر ساجدا ، يا محمد ، ارفع رأسك ، وقل يسمع لك ، وسل تعطه ، وأشفع تشفع ، فأقول: يا رب أمتي ، أمتي ، فيقول : يا محمد ، أنطلق فأخرج من كان في قلبه أدني ، أدني مثقال حبة خردل من إيمان ، فأخرجه من النار فأنطلق فأفعل ، – فلما خرجنا من عند أنس ﷺ قلت لبعض أصحابنا – لو مررنا بالحسن ، وهو متوار في منزل أبي خليفة ، فحدثناه بما حدثنا أنس بن مالك ، فأتيناه ، فسلمنا عليه ، فأذن لنا ، فقلنا له يا أبا سعيد ، جئناك من عند أخيك أنس بن مالك ، فلم نر مثل ما حدثنا عن حديث الشفاعة ، فقال: هيه فحدثناه بالحديث ، فأنتهي إلى هذا الموضع ، فقال : هيه لم يزد عن هذا ، فقال: لقد حدثني – وهو جميع – منذ عشرين سنة ، فلا أدري : أنسي ، أم كره أن تتكلوا ، فقلنا يا أبا سعيد فحدثنا ، فضحك ، وقال : خلق الإنسان عجولا ، ما ذكرته إلا و أنا أريد أن أحدثكم ، حدثني كما حدثكم به ، قال : ثم أعود الرابعة ، فأحمده بتلك المحامد ، ثم أخر له ساجدا فيقال : يا محمد ، أرفع رأسك وقل يسمع ، وسل تعطه ، وأشفع تشفع ، فأقول : يارب ، ائذن لي فيمن قال لا إله إلا الله فيقول : وعزتي و جلالي ، وكبريائي وعظمتي : لأخرجن منها من قال : لا إله إلا الله .

Solayman bin Harb said to us: Hammad bin Zayd said to us: from Me'abed bin Hilal Al A'nazey said: a group of Al Basra people assembled and went to Anass bin Malik, Thabit Al Bonyany went with us to ask him about Hadith of intercession. He was in his palace praying

pre-noon prayer, he gave us a permission when he was in his bed. We said to Thabit: do not ask about him anything but the intercession firstly. He said to him: O the father of Hamza! These are your brothers from Al Basra, came to you to ask you about Hadith of intercession? He said: Mohammed ﷺ spoke to us: when the doom's day the people surge with each other, they come to Adam, and say to him, have intercession at your Lord! He says: I am not for that, go to the intimate of Allah, Abraham, they go to him, I am not for that, he says: go to Mossa, he is the speaker of Allah. They go to him, but he says, I am not for that, go to Jesus, he is a slave of Allah and a messenger of Him, and the word of Allah and His soul, so they come to him, he says: I am not for that, go to Mohammed, ﷺ he is a slave Allah forgave him his later and past sins, so they come to him, so I go off till I do a permission to meet my Lord, I get a permission, when I see my Lord, I prostrate, so Allah leave me as He wants, and it is said to me: raise up your head, ask, you will be given, ask the intercession will be responded, so I get up my head, and praise Him, with a particular praising that Allah will teach me that, then I have intercession, there will be a limited group of people, so I make them go to Paradise, then I go to My Lord again, when I see my Lord, I do as the first time, so there is a limited group of people I make them go to Paradise, and I do that over and over again till on the fourth time I say: there is no one in the fire but people are imprisoned by Qura'an, people will stay on the fire for ever. When we went out of Anass we went to Aba Saaid Al Khodarey asking him about what Anass said to us, he said to us: tell me what he said to you! When we ended to the last part of it, he said to us: Is that only!! We said to him: He did have no more! He said to them: he said to me when he was sound, since twenty years, I do not

know if he did forget or hated to tell you to rely on that! We said to him: O Aba Saaid! Tell us! He laughed and said: the mankind was created in hurry! The messenger of Allah said: I return in the fourth time, and I praise Him with particular praises, then I fall down for him in a prostration state, Allah says to him: raise up, ask intercession and say, you will be listened and I say: My Lord! Have permission to me for whosoever said: 'There is no God but Allah' Allah says: I swear by my Jalal (My Loftiness) and My Glory and proud, that I am going to make come out of fire people who said 'There is no god but Allah'

The mercy of Allah will include all the monotheists that said 'There is no god but Allah' on the doom's day after they go into the fire to be purified from their own sins.

حدثني سويد بن سعيد، حدثنا حفص بن ميسره ، عن يزيد بن أسلم ، عن عطاء بن يسار ، عن أبي سعيد الخضري ﷺ أن ناسا في زمن رسول الله ﷺ قالوا: يا رسول الله ، هل نري ربنا يوم القيامة ؟ قال رسول الله ﷺ : نعم ، قال : هل تضارون في رؤية الشمس في الظهيرة صحوا ليس معها سحاب؟ و هل تضارون في رؤية القمر ليلة البدر صحوا ، ليس فيها سحاب ؟ قالوا : لا ، يا رسول الله ، قال : ما تضارون في رؤية الله – تبارك وتعالى – إلا كما تضارون في رؤية أحدهما ، إذا كان يوم القيامة أذن مؤذن : ليتبع كل أمة ما كانت تعبد ، فلا يبقي أحد كان يعبد غير الله : من الأصنام ، و الأنصاب إلا يتساقطون في النار ، حتى إذا لم يبقي إلا من كان يعبد الله : من بر وفاجر ، وغبر أهل الكتاب ، فتدعي اليهود ، فيقال لهم : ما كنتم تعبدون؟ قالوا : نعبد عزيرا ابن الله ، فيقال : كذبتم : ما أتخذ الله صاحبة ولا ولد فماذا تغبون ؟ قالو: عطشنا يا ربنا فاسقنا ، فيشار اليهم. ألا تردون ؟ فيحشرون إلى النار كأنها سراب يحطم بعضها بعضا فيتساقطون

في النار ، ثم تدعي النصارى ، فيقال لهم : ما كنتم تعبدون ؟ قالوا : كنا نعبد المسيح بـــن الله ، فيقال لهم : كذبتم ، ما أتخذ الله من صاحبة و لا ولد ، فيقال لهـــم : مـــاذا تبغـــون ؟ فيقولون : عطشنا يا ربنا ، فاسقنا ، قال : فيشار إليهم ، ألا تـــردون ؟ فيحـــشرون إلـــى جهنم ، كأنها سراب يحطم بعضها بعضا فيتساقطون في النار ، حتى إذا لم يبقى من كان يعبد الله من بر وفاجر ، أتاهم رب العالمين – سبحانه وتعالي – في أدنى صورة من التـــي رأوه فيها ، قال : فماذا تنتظرون ؟ تتبع كل أمة ما كانت تعبد ، قالوا : يا ربنا فارقنا الناس في الدنيا أفقر ما كنا إليهم ، ولم نصاحبهم ، فيقول : أنا ربكم ، فيقولـــون : نعـــوذ بـــالله منك ، لا نشرك بالله شيئا – مرتين أو ثلاثا – حتى إنا بعضهم لا يكاد أنا ينقلب ، فيقول : هل بينكم وبينه آية ، فتعرفونه بها ؟ فيقولون : نعم ، فيكشف عن الساق ، فلا يبقي من كان يسجد لله من تلقاء نفسه ، إلا أذن الله له بالسجود ، ولا يبقي من كان يسجد أتفاء وريـــاء ، إلا جعل الله ظهره طبقة واحدة ، كلما أراد أن يسجد خر علي قفاه ، ثم يرفعون رأوسهم ، وقد تحول في صورته التي رأوه فيها أول مرة ، فقال : أنا ربكم ، فيقولون : أنت ربنـــا ، ثم يضرب الجسر علي جهنم ، وتحل الشفاعة ، ويقولون : اللهم سلم ، ســـلم ، قيـــل : يـــا رسول الله ، وما الجسر ؟ قال : دحض مذلة ، فيه خطاطيف كلاليب ، وحـــسكة تكـــون بنجد ، فيها شوكة ، يقال لها السعدان ، فيمر المؤمنون كطرف العين وكبـــرق وكـــريح ، وكطير ، كأجاويد الخيل والركاب ، فناج المسلم ، ومخدوش مرسل ، ومكدوش فـــي نـــار جهنم ، حتى إذا خلص المؤمنون من النار – فو الذي نفسي بيده ما من أحـــد مـــنكم بأشـــد مناشده لله في استقصاء الحق من المؤمنين لله يوم القيامة ، لإخوانهم الـــذين فـــي النـــار ، يقولون: ربنا ، كانوا يصومون معنا ، ويصلون ، ويحجون ، فيقال لهـــم : أخرجـــوا مـــن عرفتم ، فتحرم صورهم علي النار ، فيخرجون خلقا كثيرا ، قد أخذت النار إلـــي نـــصف ساقيها ، وإلي ركبتيه ، ثم يقولون : ربنا ، ما بقي فيها أحد ممن أمرتنـــا بـــه ، فيقـــول : أرجعوا فمن وجدتم في قلبه مثقال دينار من خير ، أخرجوهم فيخرجون خلقا كثيـــرا، ثـــم يقولون: ربنا لم نذر فيها أحداً ممن أمرتنا، ثم يقول ارجعوا فمن وجدتم في قلبـــه مثقـــال نصف دينار من خير فأخرجوه، فيخرجون خلقا كثيرا ثم يقولون: ربنا نذر فيهـــا خيـــرا، و

كان أبو سعيد الخدري: إن لم تصدقوني بهذا الحديث: فاقرؤوا عن شئتم: (إن الله لا يظلم مثقال ذرة و تكن حسنة يضاعفها ويؤتي من لدنه أجرا عظيماً) فيقول الله – عز وجل: شفعت الملائكة وشفع النبيون وشفع المؤمنون ولم يبقى إلا أرحم الراحمين فيقبض قبضة من النار، فيخرج منها قوما لم يعملوا خيرا قط، قد عادوا حمما، فليلقيهم، في نهر في أفواه الجنة، يقال له: نهر الحياة، فيخرجون كما تخرج الحبة في حمية السيل ألا ترونها تكون إلى الحجر – أو الشجر، ما يكون إلى الشمس مصفرة وأخضر، وما يون إلى الظل يكون أبيض، فيقال يا رسول الله كأنك كنت ترعى بالبادية، قال: فيخرجون كالؤلؤ، في رقابهم الخواتم، يعرفهم أهل الجنة هؤلاء عتقاء الله الذين أدخلهم الله الجنة بغير عمل يعملون و لا خير قدموه، ثم يقول: ادخلوا الجنة فما رأيتموه فهو لكم فيقولون: ربنا أعطيتنا لم تعط أحد من العالمين، فيقال: لكم عندي أفضل من هذا، فيقولون: ربنا أي شيء أفضل من هذا؟ فيقول: رضاي، فلا أسخط عليكم أبدا. رواه مسلم ص ١٠٥ ج٢

Sowayd bin Saaid said: Hafss bin Maysara said to us: from Zayd bin Salem: from Aby Saaid Al Khodarey: some people said to the messenger of Allah ﷺ O messenger of Allah! Are we going to see our Lord on the doom's day? He said: does any one dispute you with existence of sun without a cloud? They replied: No. he asked them: does anyone dispute you with existence of the full moon without a cloud? They replied: No. he said to them: you are going to see your Lord on the doom's day like that. On the doom's day, a caller will call: each nation must follow what it did worship! Whosoever did worship anything, from idols, So a group of people will follow the sun, others follow the moon and others follow idols, the nation that worships from idols, will go away to the fire, but that nation will stay with her hypocrites and Allah will come to them in a state that they do not know Him with. And He will

say: I am your God! They will say to Him: We ask refuge of Allah from you!! That is our room till our God come to us! When Allah comes to us, we are going to know Him! So Allah will come to them in a shape of what they know, and say: I am Your Lord! They will say: You are our Lord! They follow Him, Inferno Bridge will be established! The messenger of Allah ﷺ said: I will be the first one who gets through it, and the invocation of the messengers on that day: O Allah! Give peace, Give peace! There are hooks as Al Sa'dan prickles, do you that kind? They said: youa! He said: but there is no one knows actually its huge size but Allah! It is going to seize the people according to their own deeds: some of them will be in dangerous place for his own deed, and some of them will be epileptic then he will be saved, when Allah gets over settlement among His slaves, and wants to get out of fire some people, they will be from people who witness that there is no god but Allah, so he will order the angels to get them out of fire! They know those people by a sign of prayer on their own face as a track of prostration! Allah did forbid the fire from eating the track of the prostration: they get them out of the fire, after they have incinerated, so they will be poured upon them water, it is called: The Life water! So they plant as Hib'a planting Homayl Al sayl, after the believers ask Allah to get their brothers out of Fire, Allah h will say: The angels have intercession, the all prophets have intercession, and the believers have too, and there is no one but the most Compassionate! So Allah will grasp one grasping from the Fire, and let a nation be out of it, they have never done goodness! They are going to be lavas, so Allah gets through then into the Life River! They will go out as pearls, around their necks the rings, the people of Paradise know them that they are manumitted by Allah! Without one good deed! Allah will

say to them: go into Paradise! And what you have seen will be for you! So they will say: O our Lord! You have given us what You did not give for anyone else from the worlds! Allah will say to them! You have something better that that, they will say: what is better than that? He will say: my containment, I will never be angry upon you!

قال الإمام مسلم– رحمه الله تعالي : وحدثني نصر بي علي الجهضمي ، حدثنا بشر – يعني بن مفضل – ، عن أبي مسلمة ، عن أبي نضله ، عن أبي سعيد – رضي الله عنه – قال : قال رسول الله ﷺ : أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحيون ، ولكن ناس أصابتهم النار بذنوبهم – أو قال : بخطاياهم – فأمانهم إماتة ، حتى إذا كانوا فحماً ، أذن بالشفاعة ، فجيء بهم ضبائر ، ضبائر ، فبثوا علي أنهار الجنة ، ثم قيل يا أهل الجنة ، أفيضوا عليهم ، فينبتون نبات الحبة ، تكون في حميل السيل ، فقال رجل : فأن رسول الله ﷺ قد كان بالبادية . رواه مسلم في صحيحه ج ٢ -١٢٣

Nasser bin Ali said to me (Moslem) that Bishr said to him: from Aby Salama from Aby Nadla from Aby Saaid Al Khoderey said: The messenger of Allah ﷺ said: the people of Fire, who are its forever people, they neither die in it, nor live, but another people that Fire harms them for their own sins, as a punishment, Allah puts them to death, when they become lavas, Allah will permit with Intercession, they will be brought groups, and groups. They will be brought to the Paradise's Rivers. They will be disseminated at these Rivers. It is said to the people of the Paradise: expatiate on them, so they will grow as the plant of grain.

in that Hadith, we knew that some people will be in the Paradise before others, the people of the saying of: 'There is no god but Allah' will never be in the Fire forever, but a temporary time as a punishment for

their own sins, that they did not repent before, and we knew that those believers are not going to anguish in the fire because they will be put to death.

قال عليه السلام في الحديث الذي رواه الترمذي بسند جيد فـــإذا أدخـــل الله أهـــل الجنة ، الجنة، وأهل النار،النار، قال: أتي بالموت، فيوقف علي السور الذي بين أهل الجنة، وأهل النار، ثم يقال: يا أهل الجنة، فيطلعون خائفين ، ثم يقال: يا أهـــل النـــار، فيطلعـــون مستبشرين ، يرجون الشفاعة ، فيقال لأهل الجنة، وأهل النار : هل تعرفون هذا؟ فيقولـــون هؤلاء ، وهؤلاء: قد عرفناه – هو الموت الذي وكل بنا، فيضجع، فيذبح ذبحاً علي الـــسور الذي بين الجنة والنار ، ثم يقال: يا اهل الجنة خلود لا موت، يا أهل النار خلود لا مـــوت. أخرجه الترمذي في سننه بسند جيد .

When the people of Paradise come into Paradise and the people of fire come into fire both of them will be called to see to the death will be brought on the doom's day, it will be stood upon straight- way, it is said to the people of Paradise: they go out in terrorize, to go away of the paradise. And it is said to the people of fire: they go out from the fire in jovial: to may leave their place they hope intercession. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: Forever life O people of fire! Forever life O people of Paradise!

we do believe in the forever life on the doom's day either in fire or in paradise we ask Allah to make us from people who live forever in Paradise! Amen.

It was given to the messenger of Allah ﷺ meat, an arm was given to him, he ate it, he liked it. He snapped it one snapping. He said: I am

the master of people on the doom's day! Do you know with what that rank is? Allah will gathers the first and the last people on the doom's day at one time! The sun will becomes s near to them so the people will becom sad and agony of what they can not bear! So they will go to Adam, and say: You are the father of all people, Allah created you with His hands, and made His own angels prostrate for you, and did teach you all kinds of name of all things, have intercession for us at Allah, to give us rest from our that place, he is going to say: I am not for that! And he did mention his own sin, and will say: go to Noah! He is the first messenger, that Allah sent him to the people of the earth, so they will come to him, he will say: I am not for that! And he will mention his asking his God of what he has no knowledge, so he will shame, and say: go to the intimate of the All Merciful, so they come to him, I am not for that! Go to Mossa, he is a slave of Allah, Allah spoke to him, and gave him Torah, so they will come to him, he will say: I am not for that! And he will mention his killing a soul without a right, he will shame of his Lord, he says to them: go to Jesus, he is a slave of Allah and a messenger of Him, and the word of Allah and His soul, so they come to him, he says: I am not for that, go to Mohammed, ﷺ he is a slave Allah forgave him his later and past sins, so they come to him, so I go off till I do a permission to meet my Lord, I get a permission, when I see my Lord, I prostrate, so Allah leave me as He wants, and it is said to me: raise up your head, ask, you will be given, ask the intercession will be responded, so I get up my head, and praise Him, with a particular praising that Allah will teach me that, then I have intercession, there will be a limited group of people, so I make them go to Paradise, then I go to My Lord again, when I see my

Lord, I do as the first time, so there is a limited group of people I make them go to Paradise, and I do that over and over again till on the fourth time: I say: my nation! O My Lord! My nation! O My Lord! Allah says: O Mohammed! Make from your nation enter the Paradise who has no settlement! From the Right door and, also, They will share other people the other doors of paradise. The messenger of Allah ﷺ said: and who gets my soul in His Hand! What between the two shutters of the shutters of Paradise is like what is between Mecca and Himayr and what between Mecca and Basra is.

Aby Saaid Al Khodarey said: the messenger of Allah ﷺ said: It is not more argument one of you in the right, than the believer's one to His Lord for their brothers who comes into the fire! They say: Our Lord! Our brothers used to pray with us, fast with us, and have pilgrimage with us, You made them enter Fire! Allah says: Go and get out of fire from them you know! So they come to them and they know their shapes, some of them the fire takes him to his two legs, and some of them the fire takes him to his two heels bone, so they make them go out of fire. They go to their Lord and say to Him: Our Lord! We have made them out. Allah will say to them: go and make the people who have in their own hearts a weight of Dinar of faith, be out of fire! And then Allah will say: who have a weight of a half of Dinar of faith till He will say: whosoever has in his heart a weight of an atom.

Oday bin Hatim said: I was at the messenger of Allah ﷺ when two men came to him complaining, one of them complained of the poverty, and the second of engaging in highway robbery. The messenger of Allah ﷺ said: who complains of engaging in highway robbery, you will face

that few, till the camels goes out to Mecca without a guard. The poverty: the doom's day will never get up, till one of you goes round with the charity to give it to any one, he will find no one get accept it. Then one of you will stand between the Hands of Allah, and Allah will ask him: would not I give you money? He will reply: youa! Would not I send you messengers? He will reply: youa! And then he will see on his right and will find nothing but Fire! And then he will see on his left, he will never see but fire. You should fear of fire even if with a half of date! And if you do not find it, so fear of fire with a good word.

From Safwwan bin Mohriz said: While ibn Omer was circumambula--ting Ka'ba, he faced a man asked him about confidential talk, and if Ibn Omer listened to the messenger of Allah ﷺ Hadith about that, he said: I listened to the messenger of Allah that he said: The believer will be approach to his Lord on the doom's day, till Allah puts His Boson upon his believer! Makes confess with his sins, 'Do you know the sin so-and-so?' The servant will say to Him: youa! Twice! I covered it for you in the lifetime, and today I will do it again! And then his paper of goodness will be rolled up, but the disbeliever will be called on open before all the creatures: those are people who disbelieved in their Lord, is not the Allah's curse is upon the wrongful people?

That is from the all compassionate for the believers on the doom's day.

Aby Hurayrah told him: some people said to the messenger of Allah ﷺ O messenger of Allah! Are we going to see our Lord on the

doom's day? He said: does any one dispute you with existence of sun without a cloud? They replied: No. he asked them: does anyone dispute you with existence of the full moon without a cloud? They replied: No. he said to them: you are going to see your Lord on the doom's day like that. Allah will meet the servant and say to him: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: No! I forgot you as you did! And he will say to second one: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: No! I forget you as you did! And He will meet the third one and will say to him: have not I been generous you? Haven't I made you master? Haven't I made you married? Haven't I exploit for you Horses and camels? The servant will reply: Youa! Did you notion that you will meet me? He will reply: I believed in You Book, Your messengers, and I prayed, fasted, and gave alms (or Charities) and he will say praising as he could, Allah will say to him: I am going to send a witness upon you, the servant thinks about himself, so Allah the Glorified will seal off over his mouth, it will be said to his thigh, meat and bones: say! So they are going to say! According to his deeds that one is the hypocrite one and Allah becomes indignant him. (Moslem narrated it)

*Spotlight: **WE ARE GOING TO PUT THE BENEFITS IN POINTS:***

1- Seeing Our Lord on the doom's day without any doubt.

2- It should be praising to Allah the glorified for his own blessings upon us in the lifetime.

3- The punishment for people who do not think that they are going to meet their lord after death so they do not obey His own messengers, especially Mohammed ﷺ....

4- The hypocrite one will be witnessed by his organs on the doom's day.

Abu Bakr bin Aby Al Nadr said to us, Aby Al Nadr spoke to us, Abd Allah Al Ashga'ey said to us, from Sofyan Al Thawry, from Obayd Al Makteb, from Fodayl, from Al Shoa'bey from Anass said: we were at the messenger of Allah ﷺ and laughed he said: "Do you know why I have laughed?" we said: "Allah and His messenger are more knower! He said: for a taking from the servant and his Lord! " he says: O my Lord! Have not you saved me from wrong? Allah says: youa! The servant says: so I will never accept anyone to witness but from me only! Allah says: "That is enough for you a witness and by the gracious writing!" the messenger of Allah ﷺ said: his mouth is shut off and his organs are going to be said: talk! So they talk with his own deeds! So he is going to be alone with those talking, so he will say: Be faraway to the hell, for you I were struggling!!""

Warning of disobedience of the messenger of Allah leads to the fire.

The messenger of Allah said: The servant is going to be brought on the doom's day and Allah will say to him: have not I made you the hearing and sighting, money and son? Have not I exploited for you the planting, and the animals? And made you a boss and do what you want? Have you a notion that you will meet me? He will say: no I have not! Allah will say to him: Today I shall forget you as you have forgotten me!

From Anass said: the messenger of Allah ﷺ said: the son of Adam is going to be brought on the doom's day as the young sheep, he will be stood up between the Hands of Allah, Allah will say to him: "I gave you, I entitle to you, I blessed upon you, what did you do? He says: I collected it and developed it and I left it more than before, make me come back to bring it to You! That slave has not done any goodness, so he going to fire." That Hadith is weak for one from narrators his name is Ismail bin Moslem.

Aby Saaid Al Khodarey said: "The messenger of Allah ﷺ said: a prophet will be brought with him two men (who believed in what he called to.) or three or less, it is said to him: have you reported your people? He says: youa! his nation will be invited to be asked if he were reported them? They say: no! it is said to him: who is going to witness for you? He says: Mohammed and his nation!, so we witness that he reported. That is the saying of our Lord: and so we made you a justice nation to be witness upon people."

From Aby Hurayrah from the messenger of Allah ﷺ said: Ibraheem will meet his father Azer on the doom's day, his face will be dusty, he will say to him: Have not I ordered you to obey me? He will say to him: I obey you today! Ibraheem will say: O Lord! You promised me to not shame me on the doom's day! And what is more shameful than my far-father? Allah says: I prohibited the paradise from the disbelievers. And it will be said to Ibraheem: what is under your feet? He looks and finds a splashed male of hyouna, and will be taken to the fire.

Anass said from the messenger of Allah ﷺ said: "Verily! Allah – the Glorified – says to the lightest anguished one of the fire's people: if you had a thing in the earth, would you have redeemed yourself? He says: "Youa!" Allah says: "I had asked you an easier than that, to be not a polytheist and you refused." Allah says to the one of the easiest punishment of fire people on the doom's day: "If you had such the land, would you redeem with? He says: "Youa! Allah says to him: I asked you easier than that, to be not a polytheist but you refused and you were polytheist."" Al Bokhary narrated it.

We know that the polytheism is a great wrong, the people who die in a disbelieving state will never go to Paradise.

Aby Hurayrah narrated and said: The messenger of Allah ﷺ said: The fire and the Paradise complained to their God, Paradise said: O Lord! Why are the poor and weak people who go into mine? And the fire said: "O Lord! Why are the proud people who go into mine? Allah said to the Paradise: You are my Mercy. And said to the fire: You are my

Punishment to afflict whosoever I want, both of you have the full up! The paradise: Allah does not wrong anyone and the fire: Allah puts into it as He wants, those people are going to be thrown into it, and the fire will say: are there any more! Three times, till Allah puts his foot inside it so it becomes full up."

The paradise is the mercy of Allah the Glorified: it means that people who obeyoud Allah the Glorified will be its people forever. And the fire is his own anguish it means that people who disobey Allah will be its people.

Aby Hurayrah narrated and said: The messenger of Allah ﷺ said: The fire and the Paradise complained to their God, Paradise said: O Lord! Why are the poor and weak people who go into mine? And the fire said: "O Lord! Why are the proud people who go into mine? Allah said to the Paradise: You are my Mercy. And said to the fire: You are my Punishment to afflict whosoever I want, both of you have its fullness the full up!

Qatadah said: The messenger of Allah ﷺ said: The fire and the Paradise complained to their God, Paradise said: O Lord! Why are the poor and weak people who go into mine? And the fire said: "O Lord! Why are the proud people who go into mine? Allah said to the Paradise: You are my Mercy. And said to the fire: You are my Punishment to afflict whosoever I want, both of you have the full up! The paradise: Allah does not wrong anyone and the fire: Allah puts into it as He wants, those people are going to be thrown into it, and the fire will say: are there any more! Three times, till Allah puts his foot inside it so it becomes full up."

Chapter

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ يؤتي بالموت يوم القيامة، فيوقف علي الصراط، فيقال: يا أهل الجنة، فيطلعون خائفين، وجلين أن يخرجوا من مكانهم الذي هم فيه ، ثم يقال: يا أهل النار، فيطلعون مستبشرين، فرحين أن يخرجوا من مكانهم الذي هم فيه ، فيقال: هل تعرفون هذا؟ قالوا: نعم، هذا الموت، قال: فيأمر به فيذبح علي الصراط، ثم يقال للفريقين كليهما: خلود فيما تجدون، لا موت فيها أبداً. أخرجه ابن ماجة وأحمد والبخاري مثله.

From Aby Hurayrah said: The messenger of Allah ﷺ said: The death will be brought on the doom's day, it will be stood upon straight-way, it is said to the people of Paradise: they go out in terrorize, to go away of the paradise. And it is said to the people of fire: they go out from the fire in jovial, to may leave their place. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: what you find forever, no death!

we do believe in the forever life on the doom's day either in fire or in paradise we ask Allah to make us from people who live forever in Paradise! Amen

فإذا أدخل الله أهل الجنة ، الجنة، وأهل النار،النار، قال: أتي بالموت، فيوقف علي السور الذي بين أهل الجنة، وأهل النار، ثم يقال: يا أهل الجنة، فيطلعون خائفين ، ثم يقال: يا أهل النار، فيطلعون مستبشرين ، يرجون الشفاعة ، فيقال لأهل الجنة، وأهل النار : هل تعرفون هذا؟ فيقولون هؤلاء ، وهؤلاء: قد عرفناه – هو الموت الذي وكل بنا، فيضجع، فيذبح ذبحاً علي السور الذي بين الجنة والنار ، ثم يقال: يا اهل الجنة خلود لا موت، يا أهل النار خلود لا موت.أخرجه الترمذي في سننه بسند جيد.

When the people of Paradise come into Paradise and the people of fire come into fire both of them will be called to see to the death will be brought on the doom's day, it will be stood upon straight- way, it is said to the people of Paradise: they go out in terrorize, to go away of the paradise. And it is said to the people of fire: they go out from the fire in jovial: to may leave their place they hope intercession. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: Forever life O people of fire! Forever life O people of Paradise!

we do believe in the forever life on the doom's day either in fire or in paradise we ask Allah to make us from people who live forever in Paradise! Amen.

The description of the Paradise's people:

Allah the Glorified said;

﴿ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا
وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا
خَٰلِدِينَ ﴿٧٣﴾ وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾ وَتَرَى
ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ
بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾ ﴾ (الزمر ٠٧٣-٠٧٥)

And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its Keepers will say: "Peace be upon you! well have you done! enter you here, to dwell therein."

They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the c[illegible] (on all sides) will be,

"Praise be to Allah, the Lord of the Worlds!"

The messenger of Allah said;

وعنْ عُمَر بْنِ الخَطَّابِ ﷺ عنِ النَّبِيِّ ﷺ قَالَ : « ما منْكُمْ منْ أَحد يتوضَّأُ فَيُبْلِغُ - أَو فَيُسْبِغُ الوُضُوءَ - ثُمَّ قَالَ : أَشْهدُ أَنْ لا إِله إِلاَّ اللَّه وحْدَه لا شَرِيكَ لهُ، وأَشْهدُ أَنَّ مُحمَّدًا عبْدُهُ ورَسُولُه ، إِلاَّ فُتِحَت لَهُ أَبْوابُ الجنَّةِ الثَّمَانيَةُ يَدْخُلُ منْ أَيِّها شاءَ » .

It was narrated by Omar bin Al Khat'ab said: The messenger of Allah said, "If anyone of you makesablution carefully and then affirms:Ash-hadu an la ilaha illallahu Wahdaho la sharika lah, wa ash-hadu anna Muhammadan 'abduhu wa Rassolah [I bear witness that none has the right to be worshipped but Allah, Who is Alone, Who has no partners and that Muliammad is His slave and Messenger],' the eight gates of Paradise are opened for him. He may enter by whichever of these gates he desires (to enter)." [Moslem]In the narration in At-Tirmidhi, it is added: "Allahum'a aj-'alni minat-taw-wabina,waj-'alni minal-mutatahhirin (O Allah make me among those who turn to You in repentance, and among those who purify themselves)."

The messenger of Allah said;

رسولَ اللَّه ﷺ قالَ : « مَنْ أَنْفَقَ زَوْجَين في سَبِيلِ اللَّهِ نُودِيَ منْ أَبْواب الجَنَّة : يَا عَبْدَ اللَّهِ هذا خَيْرٌ ، فَمَنْ كَان منْ أَهْلِ الصَلاة دُعي منْ باب الصَّلاة ، ومَنْ كانَ منْ أَهْلِ الجِهَادِ دُعِي منْ باب الجِهَاد ، ومَنْ كَانَ منْ أَهْلِ الصِّيامِ دُعِيَ منْ باب الرَّيَّان ومنْ كَانَ منْ أَهْلِ الصَّدقَة دُعِي منْ باب الصَّدقَةِ » قال أبو بكرٍ رَضِيَ اللَّه عَنْهُ : بابي أَنت وأُمِّي يا رسولَ اللَّه ما علَى مَنْ دُعِي منْ تِلكَ الأَبْوابِ مِنْ ضَرُورةٍ ، فهلْ يُدْعى أَحدٌ مِنْ تلك الأَبْوابِ كلِّها ؟ قال : « نَعَم وَأَرْجُو أَنْ تكُونَ منهم » متفق عليه.

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "He who spends a pair in the way of Allah will be called from the gates of Paradise: 'O slave of Allah! This gate is better for you and one who is constant in Salatt (prayer), will be called from the Gate of Salatt; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Al Jihad; and who is regular in observing Seyam will be called from Al Ray'an Gate. The one who is generous in charity will be called from the Gate of Charity." Aby Bakr said: "O Messenger of Allah ﷺ! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yous, and I hope that you will be one of them." [It is agreed upon]

رسولَ اللَّهِ ﷺ قالَ : « مَنْ أَنْفَقَ زَوْجَين في سَبيلِ اللَّهِ نُودِيَ مِنْ أَبْوابِ الجَنَّةِ : يَا عَبْدَ اللَّهِ هذا خَيْرٌ ، فَمَنْ كَان مِنْ أَهْلِ الصَلاةِ دُعي مِنْ باب الصَّلاةِ ، ومَنْ كانَ مِنْ أَهْلِ الجِهَادِ دُعِي مِنْ باب الجِهَادِ ، ومَنْ كَانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ باب الرَّيَّانِ ومنْ كَانَ مِنْ أَهْلِ الصَّدقَة دُعِي مِنْ باب الصَّدقَةِ » قال أبو بكرٍ ﷺ : بابي أَنت وأُمِّي يا رسولَ اللَّه ما عَلى مَنْ دُعِي مِنْ تلكَ الأَبْوابِ مِنْ ضَرُورةٍ ، فهلْ يُدْعى أَحدٌ مِنْ تلك الأَبْوابِ كلِّها ؟ قال : « نَعَم وَأَرْجُو أَنْ تكُونَ منهم » .متفق عليه.

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "He who spends a pair in the way of Allah will be called from the gates of Paradise: 'O slave of Allah! This gate is better for you and one who is constant in Salatt (prayer), will be called from the Gate of Salatt; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Al Jihad; and who is regular in observing Seyam will be called from Al Ray'an Gate. The one who is generous in charity will be called from the Gate of Charity." Aby Bakr said: "O Messenger of Allah ﷺ! May my mother

and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yous, and I hope that you will be one of them." [It is agreed upon]

عن أبى هريرة ﷺ عن النبي ﷺ قال ما من مسلمين يموت بينهما ثلاثة أولاد لم يبلغوا الحنث إلا أدخلهما الله بفضل رحمته إياهم الجنة قال: أدخلوا الجنة فيقولون:حتى يدخل آباؤنا فيقول: ادخلوا أنتم وآباؤكم . قلت أخرجه النسائي في الجنائز بسند صحيح عن أبي هريرة.

From Aby Horayrah said: The messenger of Allah said: Whosoever from Moslems lost three from their own children Allah makes them enter the paradise, they say: till our parents come with us, so Allah orders to them come into the paradise with them.

عن أبي أمامة ﷺ قال : قال النبي ﷺ : يقول الله سبحانه : ابن آدم! إن صبرت واحتسبت عند الصدمة الأولى، لم أرض لك ثوابا إلا الجنة. رواه ابن ماجة بسند جيد.

وفي الزوائد: إسناد حديث أبي أمامة صحيح، ورجاله ثقات! قلت: ورجاله أجمعين برتبة صدوق ومنهم رتبته صدوق يغرب ومنهم من يهم وليث فيهم رتبة الثقة.

Aby Omamh said: The Messenger of Allah ﷺ said: "Allah the Glorified said: "O The son of Adam! If you be patient in the first shock, I do not content for you but the paradise."

عن علي ﷺ قال: قال رسول الله ﷺ : إن السقط ليراغم (أي يغاضب ويجادل) ربه إذا أدخل أبويه النار، فيقال: أيها السقط المراغم! أدخل أبويك الجنة! فيجرهما بسرره، حتى يدخلهما الجنة.رواية أحمد وابن ماجة بعلة على مدارهما : يحيى التيمي لين الحديث ولولا ما وجدته في مسند البزار لضعف الحديث بسبب يحيى هذا ففي مسند البزار ٣/٥٨/٨١٥ وجدته بسند آخر فحسنت الحديث وخصوصا ليس هناك في السند من هو متهم أو متروك.

From Aly said: The messenger of Allah ﷺ said: The offal argues his Lord on the doom's day when its parents go to fire, till it is said to it: O offal! Make your parents go to paradise! So it takes its parents till they go to paradise.

عن أبي موسى الأشعري ﷺ أن رسول الله ﷺ قال: إذا مات ولد العبد قال الله لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم: فيقول: قبضتم ثمرة فؤاده؟ فيقولون نعم، فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع ، فيقول: ابنوا لعبدي بيتا في الجنة، وسموه بيت الحمد. قال أبو عيسى: حسن غريب.قلت: وفيه علتان: صاحب الواقعة الذي دفن ابنه ونقل عن شيخة الحديث وهو : عيسى بن سنان: لين الحديث وشيخه أبو طلحة: مقبول والحديث ضعيف غير أن سنان قال: دفنت ابنا لي وأني لفي القبر إذ أخذ بيدي أبو طلحة فقال لي: ألا أبشرك؟ قلن بلى! قال: حدثني الضحاك بن عبد الرحمن عن أبي موسى الأشعري، فذكره.. وهذا يجعلني أستشعر بصحة السند قليلا وأذهب إلى ما ذهب إليه الترمذي غير أني لا أحتج به للضعف المشار إليه من قبل عيسى بن سنان وشيخه أبو طلحة.

Aby Mossa Al Sha'arey said: The messenger of Allah ﷺ said: If the son of the slave dies, Allah says to His own angels: Have you taken the soul of my slave's son? They reply: Youa! Allah says: Have you taken the fruit of his own heart? They reply: youa! Allah asks: What did my

slave say? They reply: He praised you and said: In'a Lil'aha wa in'a ilay'hy rajea'oon. Allah says: Build for my slave a home and name it in Al Hamd Home (The Prasing Home.)

The paradise

Allah the Glorified said;

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا

عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَـٰكِهَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ
﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ
﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَـٰرَكَ ٱسْمُ رَبِّكَ
ذِى ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾ (الرحمن ٠٤٦-٠٧٨)

But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens,

Then which of the favours of your Lord, will you deny?

Containing all kinds (of trees and delights);

Then which of the favours of your Lord will you deny?

In them (each) will be two Springs flowing (free);

Then which of the favours of your Lord will you deny?

In them will be Fruits of every kind, two and two.

Then which of the favours of your Lord will you deny?

They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).

Then which of the favours of your Lord will you deny?

In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;

Then which of the favours of your Lord will you deny?

Like unto rubies and coral.

Then which of the favours of your Lord will you deny?

Is there any Reward for Good other than Good?

Then which of the favours of your Lord will you deny?

And besides these two, there are two other Gardens;

Then which of the favours of your Lord will you deny?

Dark green in colour (from plentiful watering).

Then which of the favours of your Lord will you deny?

In them (each) will be two Springs pouring forth water in continuous abundance:

Then which of the favours of your Lord will you deny?

In them will be Fruits, and dates, and pomegranates:

Then which of the favours of your Lord will you deny?

In them will be fair (Companions), good, beautiful;

Then which of the favours of your Lord will you deny?

Companions restrained (as to their glances), in (goodly) pavilions;

Then which of the favours of your Lord will you deny?

Whom no man or Jinn before them has touched;

Then which of the favours of your Lord will you deny?

Reclining on green Cushions and rich Carpets of beauty.

Then which of the favours of your Lord will you deny?

Blessed be the name of thy Lord, Full of Majesty, Bounty and Honour.

Al Ferd'awss (a kind of Paradises)

وعنْ أنسٍ رضي اللَّه عنْهُ أنَّ أم الرَّبيعِ بنْتَ البَرَاءِ وهي أُمُّ حارِثةَ بنِ سُرَاقةَ ، أتَتِ النبي صلّى اللهُ عَلَيْهِ وسلَّم فقَالَت : يا رَسُولَ اللَّهِ ألا تُحدِّثُني عَنْ حارِثَةَ ، وكانَ قُتِلَ يومَ بدْرٍ ، فَإنْ كانَ في الجَنَّةِ صبَرتُ ، وَإن كانَ غيْر ذلكَ اجْتَهدْتُ عليْهِ في البُكَاءِ ، فقال : « يا أُم حارِثَةَ إنَّها جِنانٌ في الجَنَّةِ ، وَإنَّ ابْنَكَ أصاب الفرْدوْسَ الأعْلى » .

It was narrated by Anass said from who Om Al Rab'ee bint Al Baraa she is the mother of Haritha bin Suraqah came to The messenger of Allah ﷺ and said: "O Messenger of Allah! Will you not tell me about Haritha? (He was killed in the battle of Badr). If he is in Paradise I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He replied, "O mother of Har, in Paradise there are many ranks, and your son has attained Al-Firdaus, the highest."

The grades of Paradise

أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْه وسلَّم ، قالَ : « إنَّ في الجنَّة مائَةَ درجةٍ أعدَّهَا اللَّـه للمُجَاهِدينَ في سبيلِ اللَّه ما بيْن الدَّرجَتَينِ كما بيْنَ السَّمَاءِ والأَرْضِ » . (رواهُ البخاريُّ)

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "In Paradise there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth." [Al Bokhary narrated it]

وعَن أبي سعيدٍ الخُدْرِيِّ ﷺ ، أنَّ رسُولَ اللَّه ﷺ قَال : « مَنْ رضي باللَّهِ رَبَّا ، وبالإسْلامِ ديناً ، وبمُحَمَّدٍ رَسُولاً ، وَجَبت لَهُ الجَنَّةُ » فَعَجب لهَا أبو سَعيد، فَقَال أعدْها عَلَيَّ يا رَسول اللَّه فَأَعادَهَا عَلَيْه ، ثُمَّ قال : « وأُخْرى يَرْفَعُ اللَّه بِها العَبْدَ مائَةَ درجَةٍ في الجَنَّة ، ما بيْن كُلِّ دَرَجَتَين كَما بَين السَّماءِ والأرْضِ » قال : وما هِي يا رسول اللَّه ؟ قال : « الجِهادُ في سبيل اللَّه ، الجِهادُ في سَبيلِ اللَّهِ » .

It was narrated by Aby Saaid Al Khodarey said: The messenger of Allah ﷺ said: If anyone is pleased with Allah as his Lord, with IsIfitn as his religion and with Muhammad as The messenger of Allah ﷺ , surely, he will be entitled to enter Paradise." Aby Sa'id was delighted with this and requested The messenger of Allah ﷺ to repeat it. Heﷺ repeated it again and then said, "There is also another act by which Allah will elevate the position of a (Pious believing) slave in Paradise to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked The messenger of Allah ﷺ what it was and he replied, "Jihad in the way of Allah; Al Jihad in the way of Allah." [Moslem]

وعَنْ أبي بَكْرِ بن أبي مُوسى الأشْعَرِيِّ ، قَالَ : سَمِعْتُ أبي ﷺ وَهُوَ بحَضْرَةِ العَدُوِّ ، يقول : قالَ رسُولُ اللَّه ﷺ : إنَّ أبْوابَ الجَنَّةِ تَحْتَ ظِلالِ السُّيُوفِ » فقامَ رَجُلٌ رَثُّ الهَيْئَةِ فقَالَ : يَا أبَا مُوسَى أأَنْت سمعْتَ رسولَ اللَّهِ ﷺ يقول هذا؟ قال : نَعم ، فَرجَع إلى أصحَابِهِ ، فقَال : « أقرأ علَيْكُمُ السَّلامَ » ثُمَّ كَسَر جفْن سَيفِه فألْقاه ، ثمَّ مَشَى بِسيْفِهِ إلى العَدُوِّ فضَرب بِهِ حتَّى قُتل ». (رواهُ مسلمٌ)

It was narrated by Aby Bakr bin Aby Mossa Al Ash'arey said: I heard my father saying in the presence of the enemy: The messenger of Allah ﷺ said, "The gates of Paradise are under the shades of the swords." A man with a worn-out appearance got up and said, "O Aby Mossa! Did you hear The

messenger of Allah ﷺ say that in person?" Aby Mossa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [Moslem]

وعَنْ أنَسٍ ﷺ أنَّ النبي ﷺ قَالَ : « ما أَحدٌ يدْخُلُ الجنَّة يُحِبُّ أنْ يرْجِعَ إلى الدُّنْيَا ولَه ما على الأرْضِ منْ شَيءٍ إلاَّ الشَّهيدُ ، يتمَنَّى أنْ يَرْجِع إلى الدُّنْيَا ، فَيُقْتَلَ عشْرَ مَرَّاتٍ ، لِما يرى منَ الكرامةِ » .

وفي روايةٍ : « لِمَا يرَى منْ فَضْلِ الشَّهَادَةِ » .

It was narrated by Anass said: The messenger of Allah ﷺ said, "No one who has entered Paradise will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will year that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom." Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom."

غَاب عَمِّي أنسُ بنُ النضْر ﷺ عن قِتَالِ بدرٍ ، فقال : يا رسول اللَّه غِبتُ عن أوّلِ قتالٍ قاتَلتَ المُشرِكينَ ، لئِنِ اللَّه أشْهَدني قِتالَ المُشرِكينَ ليَرينَّ اللَّه ما أَصنع . فلمَّا كانَ يومُ أحُدٍ انكشفَ المُسلِمُونَ ، فقال : اللَّهُمَّ إنِّي أَعتَذِرُ إلَيك ممَّا صنع هَؤُلاءِ -يعْني أصْحابهُ - وَأَبْرأُ إليكَ ممَّا صنع هَؤُلاءِ - يعني المُشركينَ - ثُمَّ تقدَّم فاستَقبلهُ سعدُ بنُ مُعاذٍ فقال : يا سعدُ بنَ مُعاذٍ الجنَّةُ وربِّ النَّضرِ ، إنِّي أجِدُ رِيحَهَا من دونِ أُحدٍ ، قال سعدٌ : فما استَطعتُ يا رسول اللَّهِ مَا صنَع ، قال أنسٌ : فَوجدْنَا بِهِ بضعاً وثَمانينَ ضربةً بالسَّيفِ ، أوْ طَعنةً

برُمْحٍ أوْ رميةً بِسهمٍ ، ووجدناهُ قد قُتِلَ ومثَّلَ بِهِ المُشركونَ ، فَما عرفَهُ أحدٌ إلا أُختُهُ ببنانِهِ . قال أنسٌ : كُنَّا نَرى - أوْ نَظُنُّ - أَنَّ هذهِ الآيةَ نزَلَتْ فيهِ وفي أَشبَاهِهِ : ﴿ **مِنَ المُؤْمنِينَ رِجَالٌ صدقُوا ما عَاهَدوا اللَّه عليْهِ فَمِنْهُمْ منْ قَضَى نَحْبَهُ** ﴾ إلى آخرهَا (الأحزاب : ٢٣).(متفقٌ عليه)

It was narrated by Anass said: My uncle Anass bin Al Naddr was absent from the battle of Badr. He said: "0 The messenger of Allah ﷺ I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah "I see how (bravely) I will fight." On the Day of Ohod, when the Moslems turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Saad bin Moa'az met him. He said: "O Saad bin Moa'az! By the Lord of Al Naddr! Paradise! I am smelling its aroma coming from before (the mountain of) Ulmd," Later on, Saad said: "O The messenger of Allah ﷺ I cannot achieve or do what he (i.e., Anass bin Al Naddr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)."

وعنْ أنسٍ ﷺ أنَّ أُم الرَّبيعِ بنْتَ البَرَاءِ وهي أُمُّ حارِثةَ بنِ سُرَاقةَ ، أتَتِ النبي ﷺ فقَالَت : يا رَسُولَ اللَّهِ ألا تُحدِّثُني عَنْ حارِثَةَ ، وكانَ قُتل يومَ بدْرٍ ، فَإنْ كانَ في الجَنَّة صَبَرتُ ، وَإن كانَ غَيْر ذلكَ اجْتَهَدْتُ عليْهِ في البُكَاءِ ، فقال : « يا أُم حارِثَةَ إنَّها جِنانٌ في الجَنَّةِ ، وَإنَّ ابْنَكَ أَصاب الفرْدوْسَ الأَعْلى »

. It was narrated by Anass said from who Om Al Rab'ee bint Al Baraa she is the mother of Haritha bin Suraqah came to The messenger of Allah ﷺ and said: "O Messenger of Allah! Will you not tell me about Haritha? (He was killed in the battle of Badr). If he is in Paradise I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He replied, "O mother of Har, in Paradise there are many ranks, and your son has attained Al-Firdaus, the highest."

وعنْ عبْدِ اللَّهِ بن أبي أوْفَى رضي اللَّه عنْهُما أنَّ رسُول اللَّهِ ﷺ في بعـضَ أيَّامِـه التي لَقي فيهَا العدُوَّ انتَظر حتى مَالت الشَّمسُ ، ثُمَّ قام في النَّاس فقال : « أَيُّهَـا النَّـاسُ، لا تَتمنَّوْا لِقَاءَ العدُوِّ ، وَسلُوا اللَّه العافيةَ ، فإذا لقيتُمُوهُم فاصبرُوا ، واعلَمُوا أنَّ الجَنَّـةَ تَحْـتَ ظِلالِ السُّيوفِ » ثم قال : « اللَّهُمَّ مُنْزِلَ الكتاب ومُجـرِيَ الـسَّحابِ ، وهَـازِمَ الأَحْـزَابِ اهْزِمهُم وانْصُرنَا علَيهم » .   (متفقٌ عليه)

It was narrated by Abd Allah bin Aby Awf'a said: On one occasion The messenger of Allah ﷺ was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "Opeople! Do not wish for an encounter with the enemy. Pray to Allah to grant you salvation; (but) when you encounter them, show patience, and know that Paradise is under the shades of the swords." Then he ﷺ said: "Allahum'a munzilal-kitab, wa Mojreya al Sehab, wa Hazema Al Ahz'ab, ihzimhum

wansurn'a alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)."[It is agreed upon]

وعنهُ ﷺ ، قالَ : سمعْتُ رسُول اللَّه ﷺ يقولُ : « إنَّ اللَّه يُدخِلُ بِالسهمِ ثَلاثةَ نَفَرٍ الجنَّةَ : صانعهُ يحتسِبُ في صنْعتِه الخير ، والرَّامي بِهِ ، ومُنْبِلَهُ، وَارْمُوا واركَبُوا ، وأنْ ترمُوا أَحَبُّ إِلَيَّ منْ أنْ تَركَبُوا . ومَنْ تَرَكَ الرَّميَ بعْد ما عُلِّمهُ رغبَةً عنه . فَإنَّهَا نعمةٌ تَركَهَا » أوْ قال : « كَفَرَهَا». (رواهُ أبو داودَ).

Oqb'ah bin Amir said: I heard The messenger of Allah ﷺ saying: Verily Allah lets enter three Paradise who are the owner of arrow: the maker of it, the archer, and the shooter of arrows, shoot and ride but shooting is better than riding, and whoever leaves shooting after he learns it, that one who leaves a blessing off. [Aby Dawood narrated it]

Al Waseelah

وَعَنْ عبْدِ اللَّه بْنِ عَمرِو بْنِ العاصِ رضِيَ اللَّه عنْهُما أنه سَمِع رسُولَ اللَّه ﷺ يقُولُ : « إذا سمِعْتُمُ النِّداءَ فَقُولُوا مثْلَ ما يَقُولُ ، ثُمَّ صلُّوا علَيَّ ، فَإنَّهُ مَنْ صلَّى علَيَّ صَلاةً صَلَّى اللَّه عَلَيْه بِهَا عشْراً ، ثُمَّ سلُوا اللَّه لي الْوسِيلَةَ ، فَإنَّهَا مَنزِلَةٌ في الجنَّةِ لا تَنْبَغِي إلاَّ لِعَبْدٍ منْ عِبادِ اللَّه وَأَرْجُو أَنْ أَكُونَ أَنَا هُو ، فَمنْ سأَل ليَ الْوسِيلَة حلَّتْ لَهُ الشَّفَاعَةُ »(مسلم)

It was narrated by Abd .Allah bin Amr bin Ala'ass said: I heard the messenger of Allah ﷺ saying, "When you hear the Azan, repeat what he (the caller)recites. Then invoke Allah's Blessing on me because everyone who invokes One blessing on me will receive in return ten blessings from Allah. Then beseech Allah to give me Al-Wasilah, which is a station of high rank in Paradise, fitting for only one of Allah's slave; and I hope that I will be that

man. If any one begs Al-Wasilah for me, it becomes incumbent upon me to intercede for him." [Moslem]

وَعنْ جابرٍ ﷺ أنَّ رَسُولَ اللَّه ﷺ قَالَ : « من قَال حِين يسْمعُ النِّــداءَ : اللَّهُــمَّ رَبَّ هذه الدَّعوة التَّامَّة ، والصَّلاةِ الْقَائمة، آت مُحَمَّداً الْوسِيلَةَ ، والْفَضِيلَة، وابْعثْهُ مقَامًا محْمُــوداً الَّذي وعَدْتَه ، حلَّتْ لَهُ شفَاعتي يوْم الْقِيامة » .

It was narrated by Jabir said: The messenger of Allah ﷺ said, "Whoever says after the Azan: 'Allahum'a Rabba hazehe Adawati-Al t'am'ah, wassalatil-qa'imah, ati Muhammadanil- wa- silata wal-fadhilata, wabathu maqdman mahmoodan al'azy wa 'adtahu [O Allah, Lord of this perfect call (Da'wah) and of the prayer (Al-Salatt) which is going to be established, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [Al-Bokhary]

Paradise's palaces

عن عمارة عن أبي زرعة عن أبي هريرة فقال: هذه خديجة تأتيك بإناء فيه طعــام أو إناء فيه شراب فأقرئها من ربها السلام وبشرها ببيت من قصــب لا صــخب فيــه و لا نصب.)

Al Bokhary narrated it P. 9 page 144 (Zoheer said: Ibn Fodayl said: Imara said: Aby Hurayrah said: That is Khadija will bring you a pot of food or drink, say to her that Allah sends her a greeting and gives her a good omen it is a house in the paradise no clamor no exhaustion.)

The merit of the praying at night and feeding the food:

Abu Bakr bin Aby Dawood said;

Aly bin Aby Talib and anass said;

قال الترمذي في سننه برقم ١٩٠٧ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ النَّبِيُّ ﷺ إِنَّ فِي الْجَنَّةِ غُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا فَقَامَ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ لِمَنْ أَطَابَ الْكَلامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ هَذَا مِنْ قِبَلِ حِفْظِهِ وَهُوَ كُوفِيٌّ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ الْقُرَشِيُّ مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هَذَا وَكِلاهُمَا كَانَا فِي عَصْرٍ وَاحِدٍ * (قلت: ضعيف جدا وعلته عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ ضعيف وشيخه ضعيف غير أن إطعام الطعام ثابت فيه عظيم الأجر ورفيع الدرجات ما رواه أحمد في مسنده برقم ٢٢١٢٦ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا زُهَيْرٌ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ يَزِيدَ يَعْنِي ابْنَ جَابِرٍ عَنْ خَالِدِ بْنِ اللَّجْلاجِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ ذَاتَ غَدَاةٍ وَهُوَ طَيِّبُ النَّفْسِ مُسْفِرُ الْوَجْهِ أَوْ مُشْرِقُ الْوَجْهِ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّا نَرَاكَ طَيِّبَ النَّفْسِ مُسْفِرَ الْوَجْهِ أَوْ مُشْرِقَ الْوَجْهِ فَقَالَ مَا يَمْنَعُنِي وَأَتَانِي رَبِّي اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَسَعْدَيْكَ فَقَالَ فِيمَ يَخْتَصِمُ الْمَلأُ الأَعْلَى قُلْتُ لاَ أَدْرِي أَيْ رَبِّ قَالَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلاثًا قَالَ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ حَتَّى تَجَلَّى لِي مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ثُمَّ تَلا هَذِهِ الآيَةَ (وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ) الآيَةَ قَالَ يَا مُحَمَّدُ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ فِي الْكَفَّارَاتِ قَالَ وَمَا الْكَفَّارَاتُ قُلْتُ الْمَشْيُ عَلَى الأَقْدَامِ إِلَى الْجَمَاعَاتِ وَالْجُلُوسُ فِي الْمَسَاجِدِ خِلافَ الصَّلَوَاتِ وَإِبْلاغُ الْوُضُوءِ فِي الْمَكَارِهِ قَالَ مَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَمِنَ الدَّرَجَاتِ

طَيِّبُ الْكَلامِ وَبَذْلُ السَّلامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ فَقَـالَ يَـا مُحَمَّـدُ إِذَا صَلَّيْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الطَّيِّبَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تَتُوبَ عَلَـيَّ وَإِذَا أَرَدْتَ فِتْنَةً فِي النَّاسِ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ *(سنده جيد) وما رواه البخاري في صحيحه برقم ١١ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِاللَّه بْنِ عَمْـرٍو رَضِي اللَّهم عَنْهمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَيُّ الإِسْلامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّـلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ *)

Abd Allah bin Amr bin A'ass said: There was a man asked The messenger of Allah ﷺ What is the best in Islam? The messenger of Allah ﷺ said: to feed the food, say, the peace upon people (who are on Sonnah) that you know and you do not know. [It is agreed upon]

It was narrated by Abd Allah bin Salam said: I heard The messenger of Allah ﷺ saying, "O people, exchange greetings of peace (i.e., say: As-Sala mu Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Paradise in peace."

There is a tree in the Paradise

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَال : « إِنَّ فِي الْجنَّةِ لَشَجرَةً يسـيرُ الرَّاكِـبُ الْجوادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ سنةٍ مَا يقْطَعُها » . (متفقٌ عليه)

وَرَوَيَاهُ فِي « الصَّحِيحَيْنِ » أَيْضاً مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ ﷺ قَالَ : « يَسِيرُ الرَّاكِـبُ فِـي ظِلِّهَا مِائَةَ سَنَةٍ مَا يَقْطَعُهَا » .

It was narrated by Aby Sa'id Al Khodarey said: The messenger of Allah ﷺ said, "There is a tree in Paradise that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so." Another narration from Aby Hurayrah is: The messenger of Allah ﷺ said, "A rider will not be able to cross its (the tree's) shade even after travelling for one hundred years."

Tuba tree

It is a great huge tree in the paradise for the people who believed in the messenger of Allah. The messenger of Allah ﷺ saying, "O people, exchange greetings of peace (i.e., say: As-Sala mu Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Paradise in peace."

The plants of the paradise

Allah the Glorified said;

﴿ فِيهِمَا فَٰكِهَةٌ وَنَخۡلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيۡرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقۡصُورَٰتٌ فِي ٱلۡخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمۡ يَطۡمِثۡهُنَّ إِنسٌ قَبۡلَهُمۡ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفۡرَفٍ خُضۡرٍ وَعَبۡقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسۡمُ رَبِّكَ ذِي ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ﴿٧٨﴾ ﴾ (الرحمن ٠٦٨-٠٧٨)

In them will be Fruits, and dates, and pomegranates:

Then which of the favours of your Lord will you deny?

In them will be fair (Companions), good, beautiful;

Then which of the favours of your Lord will you deny?

Companions restrained (as to their glances), in (goodly) pavilions;

Then which of the favours of your Lord will you deny?

Whom no man or Jinn before them has touched;

Then which of the favours of your Lord will you deny?

Reclining on green Cushions and rich Carpets of beauty.

Allah the Glorified said;

﴿ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾ ﴾ (الرعد ٠٣٥)

The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."

Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.

We did send Messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a Sign except as Allah permitted (or commanded). For each period is a Book (revealed).

Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.

Whether We shall show thee (within thy life-time) part of what We promised them or take to Ourselves thy soul (before it is all accomplished), thy duty is to make (the Message) reach them: it is Our part to call them to account.

See they not that We gradually reduce the land (in their control) from its outlying border? (Where) Allah commands, there is none to put back His command: and He is Swift in calling to account.

Those before them did (also) devise plots; but in all things the master-planning is Allah's. He knoweth the doings of every soul; and soon will the Unbelievers know who gets home in the End.

The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."

Allah the Glorified said;

﴿ وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُواْ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾ ﴾ (البقرة ٢٥).

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever).

The food of the Paradise's people

Allah the Glorified said;

﴿ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ ﴾

(الحاقة ٢٤)

"Eat you and drink you, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!"

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾ وَأَصْحَـٰبُ ٱلْيَمِينِ مَآ أَصْحَـٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَـٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَـٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَـٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَـٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾ ﴾ (الواقعة ٢٥-٤٠)

No frivolity will they hear therein, nor any taint of ill,

Only the saying, "Peace! Peace."

The Companions of the Right Hand; what will be the Companions of the Right Hand?

(They will be) among Lote-trees without thorns,

Among Talh trees with flowers (or fruits) piled one above another,

In shade long-extended,

By water flowing constantly,

And fruit in abundance,

Whose season is not limited, nor (supply) forbidden,

And on Thrones (of Dignity), raised high.

We have created (their Companions) of special creation,

And made them virgin - pure (and undefiled) –

Beloved (by nature), equal in age,

For the Companions of the Right Hand.

A (goodly) number from those of old,

Allah the Glorified said;

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever).

The Cloths of the Paradise's people

Allah the Glorified said;

﴿ عَـٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَـٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ ﴾ (الإنسان ٠٢١-٠٢٢)

Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine pure and Holy.

"Verily this is a Reward for you, and your Endeavour is accepted and recognised."

It is We Who have sent down the Qura'an to thee by stages.

Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.

And celebrate the name of thy Lord morning and evening.

And part of the night, prostrate thyself to Him; and glorify Him a long night through.

As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.

It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.

قال رسُولُ اللَّهِ ﷺ : « أَوّلُ زُمْرَةٍ يدْخُلُونَ الْجنَّةَ على صُورَةِ الْقَمرِ لَيْلَةَ الْبدْرِ . ثُمَّ الَّذينَ يلُونَهُمْ علَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ في السَّمَاءِ إِضَاءَةً : لاَ يُبولُونَ ولاَ يتَغَوَّطُونَ ، ولا يتْفُلُونَ ، ولاَ يمْتَخِطُون . أمْشاطُهُمُ الذَّهَبُ ، ورشْحهُمُ المِسْكُ ، ومجامِرُهُمُ الأُلُوَّةُ - عُودُ الطِّيبِ - أَزْواجُهُم الْحُورُ الْعِينُ ، علَى خَلْقِ رجُلٍ واحِدٍ ، علَى صُورَةِ أَبِيهِمْ آدم سِتُّونَ ذِراعاً في السَّماءِ » .

(متفقٌ عليه)

وفي روايةٍ للبُخَارِيِّ ومُسْلِمٍ : آنيتُهُمْ فِيهَا الذَّهَبُ ، ورشْحُهُمْ المِسْكُ ، ولِكُلِّ واحِدٍ منْهُمْ زَوْجَتَانِ يُرَى مُخٌّ سُوقِهِما مِنْ وراءِ اللَّحْمِ مِنَ الْحُسْنِ ، لاَ اخْتِلاَفَ بينَهُمْ ، ولا تَبَاغُضَ : قُلُوبهُمْ قَلْبُ رَجُلٍ واحِدٍ ، يُسَبِّحُونَ اللَّه بُكْرةَ وَعَشِيّاً » .

قَوْلُهُ : « علَى خَلْقِ رجُلٍ واحِدٍ » رواهُ بَعْضُهُمْ بِفَتْحِ الخَاءِ وإِسْكَانِ اللاَّمِ ، وبعْضُهُمْ بِضَمِّهِما ، وكِلاَهُما صَحِيحٌ .

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said 'The first group (of people) to enter Paradise will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes wood will be used. Their wives will be large eyoud maidens. All men will be alike in the form of their father Adam, sixty cubits tall." Another narration is: The messenger of Allah ﷺ said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."[It is agreed upon]

It was narrated by AI-Mughirah bin Shu'bah said: The messenger of Allah ﷺ said, (Moses) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him: Enter Paradise. But he will say: O my Lord! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Lord. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Lord. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyous could

delight in. He will say: I am well pleased, my Lord! Moses ﷺ said: 'Who will be of the highest rank in Paradise. Allah the Glorified said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eyou has seen, no ear has heard and no human mind has perceived. [Moslem]

The beds of the Paradise's people

Allah the Glorified said;

﴿ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ ﴾ (الواقعة ٣٤٠)

And on Thrones (of Dignity), raised high.

Allah the Glorified said;

﴿ مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ ﴾ (الرحمن ٥٤٠-٥٥٠)

They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).

قال الترمذي في سننه برقم: ٢٤٦٣ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْله (وَفُرُشٍ مَرْفُوعَةٍ) قَالَ ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ [illegible] مِائَةِ سَنَةٍ قَالَ أَبو

عيسَى هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَ مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ إِنَّ مَعْنَاهُ الْفُرُشَ فِي الدَّرَجَاتِ وَبَيْنَ الدَّرَجَاتِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ *(قلت: وهو ضعيف وعلته دراج السمح عن أبي الهيثم مضعف ومن قبله رشدين (ضعيف)).

Al Termezey said;

The messenger of Allah said;

The meaning of (And on Thrones (of Dignity), raised high.) is the distance that between those thrones is more than five hundreds of walking.

The jewel of houri (lustrous eyous.)

Allah the Glorified said;

﴿ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾ ﴾ (الرحمن ٠٧٠-٠٧٨)

In them will be fair (Companions), good, beautiful;

Then which of the favours of your Lord will you deny?

Companions restrained (as to their glances), in (goodly) pavilions;

Then which of the favours of your Lord will you deny?

Whom no man or Jinn before them has touched;

Then which of the favours of your Lord will you deny?

Reclining on green Cushions and rich Carpets of beauty.

Then which of the favours of your Lord will you deny?

Blessed be the name of thy Lord, Full of Majesty, Bounty and Honour.

Allah the Glorified said;

﴿ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾ ﴾ (البقرة ٢٥.)

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein

companions pure (and holy); and they abide therein (forever).

وعن ابْنِ مسْعُودٍ ﷺ قال : قَال رسُولُ اللَّهِ ﷺ : « إنِّي لأَعْلَمُ آخِـرَ أَهْـلِ النَّـار خُرُوجاً منهَا ، وَآخِرَ أَهْلِ الْجنَّةِ دُخُولاً الْجنَّة . رجُلٌ يخْرُجُ منَ النَّارِ حبْواً ، فَيقُولُ اللَّه عزَّ وجلَّ لَهُ : اذْهَبْ فَادخُلِ الْجنَّةَ ، فَيأْتيهَا ، فيُخيَّلُ إلَيْه أنَّهَا مَلأَى ، فيَرْجِعُ ، فيقُـولُ : يـاربِّ وجدْتُهَا مَلأَى ، يَقُولُ اللَّه عزَّ وجلَّ لهُ : اذْهَبْ فَادْخُلِ الجنَّةَ ، فيأْتيها ، فَيُخَيَّـل إلَيْـه أنَّهـا ملأى ، فَيرْجِعُ . فيَقُولُ : ياربِّ وجدْتُها مَلأَى ، فَيقُولُ اللَّه عزَّ وجلَّ لهُ : اذْهَـبْ فَادْخُـلِ الْجَنَّةَ . فإنَّ لَكَ مثْلَ الدُّنْيا وعشَرةَ أَمْثَالها ، أَوْ إنَّ لَكَ مثْل عَشرَةِ أَمْثَالِ الـدُّنْيا ، فَيقُـولُ : أَتَسْخَرُ بِي ، أَوَ أَتَضحكُ بِي وأَنْتَ الملكُ » قَال : فَلَقَدْ رأَيْتُ رَسُول اللَّه صلَّى اللهُ عَلَيْه وسلَّم ضَحِكَ حتَّى بدت نَواجذُهُ فكَانَ يقُولُ : « ذَلكَ أَدْنَى أَهْلِ الْجَنَّة منْزِلَةً » .   (متفقٌ عليه)

It was narrated by Abd Allah bin Massood said: The messenger of Allah ﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Paradise. He is a man who will come out of the Fire, crawling on all fours. Allah the Lord of Glory and Honour will say to him: 'Go and enter Paradise.' He will go to it and think that it is full up. He will then come back and say: 'O my Lord, it is full up. Allah will say to him: 'Go and enter Paradise.' He will again go to it and think that it is full up. So he will turn back. Allah will again say: 'Go and enter Paradise. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King? At this I (i.e., the narrator) saw The Messenger of Allah ﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of Paradise in its lowest rank." [It is agreed upon]

Aby Hurayrah said;

In the Paradise a Houri is called Al A'en'aa when she walks there are about sevnty thousands of servants asking about the people who were enjoining on Al Ma'aroos and forbidding from Al Monkar.

عن معاذ بن جبل ﷺ عن النبي ﷺ قال: لا تؤذي امرأة زوجها في الدنيا إلا قالت زوجته من الحور العين لا تؤذيه قاتلك الله، فإنما هو عندك دخيل يوشك أن يفارقك إلينا .
(رواه الترمذي)

From Moa'az bin Jabal said: the messenger of Allah ﷺ said: Whosoever woman harms her husband in the lifetime, his wife from Hoor Al Aeen says to her: do not harm him, Allah fights you! He is a guest he is about to leave from you for us.

The songs of Houri in the Paradise:

They sing for their own husbands songs are so marvelous that every hearer will be so pleased.

Houri will say;

We are Houri who has not had a sin. The lifetime's women will sing saying;

We are the fasters, and you are not, we are the prayers, but you are not and we are the givers of charities but you are not.

The sexual intercourse in the Paradise;

Allah the Glorified said;

﴿ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ۝٥٥ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ۝٥٦ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ۝٥٧ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ۝٥٨ ﴾ (يس ٠٥٥-٠٥٨)

Verily the Companions of the Garden shall that Day have joy in all that they do;

They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);

(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

"Peace!" a Word (of salutation) from a Lord Most Merciful!

"And O you in sin! get you apart this Day!

"Did I not enjoin on you, O you Children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?

"And that you should worship Me, (for that) this was the Straight Way?

﴿ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّـٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَـٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ ﴾ (الدخان ٠٥١-٠٥٧)

As to the Righteous (they will be) in a position of Security.

Among Gardens and Springs;

Dressed in fine silk and in rich brocade, they will face each other;

Moreover, We shall join them to Companions with beautiful, big, and lustrous eyous.

There can they call for every kind of fruit in peace and security;

Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,

The babies in the Paradise

The messenger of Allah said;

If the man wants a baby in the Paradise, Allah the glorified makes him get that baby, after one hour he will get what he wants.

قال ابن ماجة: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ عَامِرٍ الْأَحْوَلِ عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ فِي سَاعَةٍ وَاحِدَةٍ كَمَا يَشْتَهِي

*رواه ابن ماجة في سننه بسند جيد جدا..

The people of the Paradise will never die

We have known that the fun in Paradise is forever and the vitality has no limited course, so there is nothing prompts to make us sleep in Paradise.

Allah the Glorified said;

﴿ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ ﴾

(الدخان ٠٥٦-٠٥٧)

Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,

As a Bounty from thy Lord! that will be the supreme achievement!

Verily, We have made this (Qura'an) easy, in thy tongue, in order that they may give heed.

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلاً ۝ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلاً ۝ ﴾ (الكهف ١٠٧-١٠٨)

As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

Wherein they shall dwell (for ayou): no change will they wish for themselves.

Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ يؤتي بالموت يوم القيامة، فيوقف علي الصراط، فيقال: يا أهل الجنة، فيطلعون خائفين ، وجلين أن يخرجوا من مكانهم الذي هم فيه ، ثم يقال: يا أهل النار، فيطلعون مستبشرين، فرحين أن يخرجوا من مكانهم الذي هم فيه ، فيقال: هل تعرفون هذا؟ قالوا: نعم، هذا الموت، قال: فيأمر به فيذبح علي الصراط، ثم يقال للفريقين كليهما: خلود فيما تجدون، لا موت فيها أبداً. أخرجه ابن ماجة وأحمد والبخاري مثله.

From Aby Hurayrah said: The messenger of Allah ﷺ said: The death will be brought on the doom's day, it will be stood upon straight- way, it is said to the people of Paradise: they go out in terrorize, to go away of the

paradise. And it is said to the people of fire: they go out from the fire in jovial, to may leave their place. It is said to all the people: Do you know that? They say: Youa! It is the death. It is ordered to be slaughtered on the straight – way! It will be said to the two teams: what you find forever, no death!

وعنْ أَبِي سعيدٍ وأَبي هُريْرةَ رضي اللَّه عنْهما أَنَّ رسُول اللَّه ﷺ قَال : « إِذَا دخَلَ أَهْلُ الْجنَّة الجنَّةَ يُنَادي مُنَاد : إِنَّ لَكُمْ أَنْ تَحْيَوْا ، فَلا تَمُوتُوا أَبداً وإِنَّ لكُمْ أَنْ تَصِحُّوا ، فَلا تَسقَمُوا أَبداً ، وإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلا تهْرَمُوا أَبداً وإِنَّ لَكُمْ أَن تَنْعمُوا ، فَلا تبؤسوا أَبَداً »

It was narrated by Aby Sa'id and Aby Hurayrah said: "When the dwellers of Paradise enter Paradise, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [Moslem]

Allah the Glorified said;

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ﴾ (الأعراف ٠٤٣-٠٤٤)

And We shall remove from their hearts any lurking sense of injury - beneath them will be rivers flowing - and they shall say: "Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth that the Messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the Garden before you! you have been made its inheritors, for your deeds (of righteousness)."

The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true?" They shall say, "Yous"; but a Crier shall proclaim between them: "The curse of Allah is on the wrong-doers.

"Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

Between them shall be a veil, and on the Heights will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "Peace on you": they will not have entered, but they will have an assurance (thereof).

When their eyous shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

The men on the Heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

"Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter you the Garden: no fear shall be on you, nor shall you grieve."

The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him.

"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our Signs.

For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, a guide and a mercy to all who believe.

Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The Messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? Then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.

Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by

laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds!

Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.

Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

It is He Who sendeth the Winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead perchance you may remember.

From the land that is clean and good, by the Will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do We explain the Signs by various (symbols) to those who are grateful.

We sent Noah to his people. He said: "O my people! Worship Allah! you have no other god but Him. I fear for you the Punishment of a dreadful Day!

The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."

The people of Paradise do not sleep:

عن جابر أنه قال: قال رسول الله ﷺ (النوم أخو الموت وإن أهل الجنة لا ينامون) رواه الحافظ أبو بكر بن مردويه وسنده صحيح..

Jabir said;

The messenger of Allah ﷺ said;

The sleeping is a brother of the death, the Paradise's people do not sleep.

Allah's contentment will be upon Paradise's people

Allah the Glorified said;

﴿ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾ ﴾ (محمد ١٥)

(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell forever in

the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)

Allah the Glorified said;

﴿ وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ ﴾ (التوبة ٠٧٢)

Allah hath promised to Believers - men and women - Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity.

Allah will have replacement His continual contentment upon the Paradise's people:

The messenger of Allah ﷺ

وعنْ أَبِي سعيدِ الْخُدْرِيِّ ﷺ أَنَّ رسُول اللَّه ﷺ قَال : « إِنَّ اللَّه عزَّ وجلَّ يقُولُ لأَهْل الْجنَّة : يا أَهْلَ الْجنَّة ، فَيقُولُونَ : لَبَّيْكَ ربَّنَا وسعْديْكَ ، والْخيرُ في يديْك فَيقُولُ : هَلْ رَضيتُمْ ؟ فيقُولُونَ : وما لَنَا لاَ نَرْضَى يا رَبَّنَا وقَدْ أَعْطَيْتَنَا ما لَمْ تُعْطِ أَحداً مِنْ خَلْقِكَ ، فَيقُولُ : أَلاَ أُعْطِيكُمْ أَفْضَلَ منْ ذَلَكَ ؟ فيقُولُونَ : وأَيُّ شَيْءٍ أَفْضلُ منْ ذلكَ ؟ فيقُولُ : أُحِلُّ عليْكُمْ رضْواني ، فَلا أَسْخَطُ عليْكُمْ بَعْدَهُ أَبَداً »متفق عليه

It was narrated by Aby Saaid Al Khodarey said: The messenger of Allah ﷺ said, "Allah, the Lord of honour and glory, will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' They will respond: 'Here we are! At Your service, O our Lord. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Lord, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Lord! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.

Allah's looking at the Paradise's people

Allah the Glorified said;

﴿ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ ﴾

(الأحزاب ٠٤٤)

Their salutation on the Day they meet Him will be "Peace!": and He has prepared for them a generous Reward.

﴿ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ ﴾ (يس ٠٥٨)

"Peace!" a Word (of salutation) from a Lord Most Merciful!

عن جابر بن عبد الله – رضي الله عنهما– قال : قال رسول الله ﷺ بينا أهل الجنة في نعيمهم إذ سطع لهم نور فرفعوا رؤسهم، فإذا الرب قد أشرف عليهم من فوقهم ، فقال: السلام عليكم يا أهل الجنة قال: وذلك قول الله : (سلام قول من رب رحيم) قال: فينظــر

إليهم وينظرون إليه ، فلا يلتفتون إلي شيء من النعيم ، ما داموا ينظرون إليه، حتى يحجب عنهم ، ويبقي نوره وبركته عليهم في ديارهم ٠(قلت: وفيه الفضل بـــن عيـــسى الرقاشـــي (ضعيف ولم أجد غير ابن ماجة الذي روى هذا الحديث والحديث ضعيف)

From Jabir said the messenger of Allah said: "while the people of Paradise are in their own blessings, a light has shined, they have uplifted their heads, that is Allah Looks at them upon them, He says: The Pease be upon you O the people of Paradise! They look at Him and He looks at them and they do not look at any blessing but He, till He goes away of them. The blessing of him be upon them and that will be with them in their homes"

The seeing of the Paradise's people to Allah the Glorified :

Allah the Glorified said;

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾ (القيامة ٠٢٢-٠٢٣)

Some faces, that Day, will beam (in brightness and beauty);

Looking towards their Lord;

Allah the Glorified said;

﴿ إِنَّ ٱلۡأَبۡرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعۡرِفُ فِى وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسۡقَوۡنَ مِن رَّحِيقٍ مَّخۡتُومٍ ﴿٢٥﴾ خِتَـٰمُهُۥ مِسۡكٌ ۚ وَفِى ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَـٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ﴿٢٧﴾ عَيۡنًا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ﴿٢٨﴾ ﴾ (المطففين ٢٢-٢٨)

Truly the Righteous will be in Bliss:

On Thrones (of Dignity) will they command a sight (of all things):

Thou wilt recognise in their Faces the beaming brightness of Bliss.

Their thirst will be slaked with Pure Wine sealed:

The seal thereof will be musk: and for this let those aspire, who have aspirations:

With it will be (given) a mixture of Tasnim:

A spring, from (the waters) whereof drink those Nearest to Allah.

وعن جَرِيرِ بنِ عبدِ اللَّهِ البجليِّ ﷺ قال : كنا عندَ النبيِّ ﷺ ، فَنَظَرَ إِلى القَمرِ لَيْلَـةَ البَدْرِ ، فقال : إنكم سَتَرَوْنَ ربكمْ كما تَروْنَ هذا القَمر ، لا تُـضَامُّونَ فـي رُؤْيَتـه، فـإِنِ استَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ ، وَقَبْلَ غُرُوبها فافعَلُوا » .(متفق عليه)

وفي روايةٍ : « فَنظَرَ إِلى القَمرِ لَيْلَةَ أَرْبَعَ عَشرَةَ »

It was narrated by Jabir bin Abd Allah A]-Bajly said: We were sitting with The messenger of Allah ﷺ when he looked at the full moon and observed, "You will see your Lord in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him. So if it is ossible, you should not be overpowered (by Satan) in case of Al Salatt(the prayers) which are to be observed before the rising of the sun and its etting. (You must perform these two Salatt regularly)."[It is agreed upon]

وعَنْ أَنَسٍ ﷺ أَنَّ رسُولَ اللّهِ ﷺ قَالَ : « إِنَّ فِي الْجنَّة سُوقًا يأْتُونها كُلَّ جُمُعةٍ . فتهُبُّ رِيحُ لشَّمالِ ، فتحثُو في وُجوهِهِمْ وثيابِهِمْ ، فيزْدادُون حُسنًا وجمالا . فيرْجِعُون إِلَى أَهْلِيهِمْ ، وقدْ ازْدادُوا حُسْنًا وجمالاً ، فيقُولُ لهُمْ أَهْلُوهُمْ : واللّه لَقَد ازْددْتُمْ حُسْنًا وجمالا ، فيقُولُون : وأَنْتُمْ واللّهِ لَقدِ ازْددْتُمْ بعْدنا حُسنا وَجمالا » .

(رواهُ مُسلِمٌ) - وعنْ سهْلِ بْنِ سعْدٍ ﷺ أَنَّ رسُولَ اللّه ﷺ قالَ : « إِنّ أَهْلَ الْجنَّة لَيتراءوْنَ الْغُرفَ فِي الْجنَّةِ كَمَا تَترَاءوْنَ الْكَوْكَبَ فِي السَّماءِ » . (متفقٌ عليه)

It was narrated by Anass said: The messenger of Allah ﷺ said, "In Paradise there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you. [Moslem] It was narrated by Sahl bin Sa'd said: The messenger of Allah ﷺ said, "The dwellers of Paradise will see the upper abodes of Paradise as you see the stars in the sky." [It is agreed upon]

The Friday is the increased day:

وعنْ صُهَيْب ﷺ أَنَّ رسُول اللَّه ﷺ قَال : « إِذَا دخَل أَهْلَ الْجنَّة الجنَّة يقُــولُ اللَّــه تبارك تعالَى : تريدُون شيْئاً أزيدُكُمْ ؟ فيقُولُون : أَلَمْ تُبيِّضْ وُجُوهنَا ؟ أَلَمْ تُدْخلْنَا الْجنَّةَ وتُنجِّنَا منَ النَّارِ ؟ فيكْشفُ الْحِجابَ ، فما أُعْطُوا شيْئاً أَحبَّ إِلَيهِمْ منَ النَّظرِ إِلَــى ربِّهِــمْ » .(رواهُ مُسْلمٌ)

قَالَ تعالَى :

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡۖ تَجۡرِى مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝ دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٌۚ وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ۝ ﴾ (يونس ٠٠٩–٠١٠)

It was narrated by Suhaib said: The messenger of Allah ﷺ said, "When the inhabitants of Paradise enter Paradise, Allah the Glorious and Exalted will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Paradise and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Paradise) will feel that they have not been awarded anything dearer to them than looking at their Lord."[Moslem]

Allah the Glorified has said:

Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise). Their way of request therein will be Subhinaka Allahumma (Glory to You, O Allih!) and Salam (peace, safety

from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-hamdu lillhhi Rabbil-'Alamen [All the praises and thanks are to Allah, the Lord of worlds (mankind.)

وعنْ أَبِي سعِيدٍ الْخُدْرِيِّ ﷺ أَنَّ رسُول اللَّه ﷺ قَال : « إنَّ اللَّه عزَّ وجلَّ يقُولُ لأَهْلِ الْجنَّة : يا أَهْلَ الْجنَّة ، فيَقُولُونَ : لَبَّيْكَ ربَّنَا وسعْديْكَ ، والْخيرُ في يديْك فيَقُولُ : هَلْ رَضِيتُمْ ؟ فيقُولُونَ : وما لَنَا لاَ نَرْضَى يا رَبَّنَا وقَدْ أَعْطَيْتَنَا ما لمْ تُعْطِ أَحداً مِنْ خَلْقِكَ ، فَيقُولُ : أَلاَ أُعْطِيكُمْ أَفْضلَ مِنْ ذَلَكَ ؟ فيقُولُونَ : وأَيُّ شَيْءٍ أَفْضلُ مِنْ ذلكَ ؟ فيقُولُ : أُحِلُّ عليْكُمْ رِضْوانِي ، فَلا أَسْخَطُ عليْكُمْ بَعْدَهُ أَبَداً »متفق عليه

It was narrated by Aby Saaid Al Khodarey said: The messenger of Allah ﷺ said, "Allah, the Lord of honour and glory, will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' They will respond: 'Here we are! At Your service, O our Lord. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Lord, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Lord! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.

عن سعيد بن المسيب، أنه لقي أبي هريرة، فقال أبي هريرة- أسأل أن يجمع بيني وبينك في سوق الجنة، فقال سعيد: أفيها سوق؟ قال: نعم، أخبرني رسول الله ﷺ أن أهل الجنة إذا دخلوها نزلوا فيها بفضل عملهم ثم يؤذن لهم في مقدار يوم الجمعة من أيام الدنيا فيزورون ربهم، ويبرز لهم عرشه، ويتبدى لهم في روضة في رياض الجنة، فتوضع لهم منابر من نور ومنابر من ذهب ومنابر من فضة، ويجلس أدناهم – وما فيهم من دني، على كثبان المسك والكافور، و ما يرون من أصحاب الكراسي أفضل منهم مجلسا، قال أبي

هريرة: قلت يا رسول الله، وهل نرى ربنا؟ قال: نعم. وهل تتمارون في رؤية الشمس والقمر ليلة البدر؟ قلنا: لا، قال: كذلك لا تمارون في رؤية ربكم و لا بقى في ذلك المجلس رجل إلا حاضره الله محاضرة حتى يقول للرجل منهم: يا فلان ابن فلان أتذكر يوم كذا وكذا؟ فيذكر ببعض غدارته في الدنيا، فيقول: يا رب: أفلم تغفر لي؟ فيقول: بلا، فسعة مغفرتي لغت بك منزلتك هذه، فبينما هم على ذلك ، غشيتهم سحابة من فوقهم، فأمطرت طيبا لم يجدوا مثل ريحها شيء قط، ويقول ربنا- تبارك وتعالى: قوموا إلى ما أعدت لكم من الكرامة، فخذوا ما اشتهيتم، فنأتي سوقا قد حفت به الملائكة ما لا تنظر العيون إلى مثلهم، ولم تسمع الآذان، ولا يخطر على القلوب فيحمل لنا ما أشتهاينا ليس يباع فيها و لا يشترى وفي ذلك السوق يلقى أهل الجنة بعضهم ببعض، قال: فيقبل الرجل ذو المنزلة فيلقى من هو دونه- وما فيهم دني، فيروعه ما يرى عليه من اللباس فما ينقضي آخر حدثه حتى يتخيل إليه ما هو أحسن منه، وذلك أنه لا ينبغي لأحد أن يحزن فيها، ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيلقانا مرحبا وأهلا لقد جئت وإن بك من الجمال أفضل ما فرقتنا عليه، فيقول: إنا جالسنا اليوم ربنا الجبار، ويحقنا بمثل ما انقلبنا. رواه الترمذي.

Saaid bin Al Mossay'eb met Aby Hurayrah and Aby Hurayrah said: I ask Allah to assemble between us in the market of Paradise! Saaid said to him: Is there a market in the Paradise? He said Youa! The messenger of Allah told me that when the people of Paradise come into Paradise, they live in her ranks according to their own deeds. They are going to be given a permission to see their Lord as amount of Friday prayer. Allah appears to them from His own thrown in a garden from paradise's gardens. Pulpits of light, gold, silver, are put for them Allah will speak to each one a particular talking. Saying: O so-and-so! Do you remember your perfidies on the lifetime? The servant says: have not you forgiven me? For your rank indicates that I forgave for you! A cloud of perfume covers them and rains over them sweetest perfume that hey have ever smelt. Allah gives them a

permission to what Allah prepared from them of high repute, take as you want without buying or selling. They go to the market seeing angels are so beautiful that they have not seen like them before. The people of higher rank meet the people of lower ones and all of them go back to their family and their family finds more beauty than they were before. When they are asked about that, they reply that they have met their Lord.

قالَ اللَّهُ تعالى :

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ ﴾ (الجمعة ١٠)

١١٤٧- وعَنْ أَبي هُريرةَ ﷺ ، قالَ : قالَ رسولُ اللّه ﷺ : « خيْرُ يـوْم طلعَـتْ عَلَيْـه الشَّمْسُ يَوْمُ الجُمُعَة : فيه خُلقَ آدمُ ، وَفيه أُدْخلَ الجَنَّةَ ، وفيه أُخْرِجَ منْهَا ». (رواه مسلم)

Allah the glorified said:

When the prayer (Friday) is finished up, Scatter out to ask from the favour of Allah and glorify Allah much to may be success.

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, 'The best day on which the sun has ever risen is Friday. On that day Adam was created, he was admitted to Paradise, and he was expelled there from."

The Paradise's Market:

عن سعيد بن المسيب، أنه لقي أبي هريرة، فقال أبي هريرة- أسأل أن يجمع بيني وبينك في سوق الجنة، فقال سعيد: أفيها سوق؟ قال: نعم، أخبرني رسول الله صلى الله عليه وسلم – أن أهل الجنة إذا دخلوها نزلوا فيها بفضل عملهم ثم يؤذن لهم في مقدار يوم الجمعة من أيام الدنيا فيزورون ربهم، ويبرز لهم عرشه، ويتبدى لهم في روضة في رياض الجنة، فتوضع لهم منابر من نور ومنابر من ذهب ومنابر من فضة، ويجلس أدناهم – وما فيهم من دني، على كثبان المسك والكافور، و ما يرون من أصحاب الكراسي أفضل منهم مجلسا، قال أبي هريرة: قلت يا رسول الله، وهل نرى ربنا؟ قال: نعم. وهل تتمارون في رؤية الشمس والقمر ليلة البدر؟ قلنا: لا، قال: كذلك لا تمارون في رؤية ربكم و لا بقى في ذلك المجلس رجل إلا حاضره الله محاضرة حتى يقول للرجل منهم: يا فلان ابن فلان أتذكر يوم كذا وكذا؟ فيذكر ببعض غدارته في الدنيا، فيقول: يا رب: أفلم تغفر لي؟ فيقول: بلا، فسعة مغفرتي لغت بك منزلتك هذه، فبينما هم على ذلك ، غشيتهم سحابة من فوقهم، فأمطرت طيبا لم يجدوا مثل ريحها شيء قط، ويقول ربنا- تبارك وتعالى: قوموا إلى ما أعدت لكم من الكرامة، فخذوا ما اشتهيتم، فنأتي سوقا قد حفت به الملائكة ما لا تنظر العيون إلى مثلهم، ولم تسمع الآذان، ولا يخطر على القلوب فيحمل لنا ما أشتهاينا ليس يباع فيها و لا يشترى وفي ذلك السوق يلقى أهل الجنة بعضهم ببعض، قال: فيقبل الرجل ذو المنزلة فيلقى من هو دونه- وما فيهم دني، فيروعه ما يرى عليه من اللباس فما ينقضي آخر حدثه حتى يتخيل إليه ما هو أحسن منه، وذلك أنه لا ينبغي لأحد أن يحزن فيها، ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيلقانا مرحبا وأهلا لقد جئت وإن بك من الجمال أفضل ما فرقتنا عليه، فيقول: إنا جالسنا اليوم ربنا الجبار، ويحقنا بمثل ما انقلبنا. رواه الترمذي.

قلت: وفيه هشام بن عمار(صدوق له أوهام فالحديث نقبله للترغيب والترهيب لا على سبيل الاحتجاج به فمن صحح الحديث فقد وهم ومن ضعفه جدا فقد بالغ)

– (فتوضع لهم منابر من نور، ومنابر من لؤلؤ ومنابر من ياقوت ومنـــابر مـــن زبرجد ومنابر من ذهب ومنابر من فضة.) أخرجه ابن ماجـــة ج ٢ ص ٣٠٧ عـــن أبـــي هريرة: وقال فيه: ولا يبقى في ذلك المجلس أحداً، إلا حاضره الله – عز وجل – محاضرة – حتى أنه ليقول للرجل منكم: ألا تذكر يا فلان يوم عملت كذا وكذا، يذكره بعض غدارتـــه في الدنيا، فيقول: يارب، أفلم تغفر لي؟ فيقول: فبسعة مغفرتي بلغت منزلتك هذه.. إلخ

والروايتان عن طريق الترمذي وابن ماجة على مدار هشام بن عمار في نفسي منه شيء أرجو من الله عز وجل أن يكون هذا الحديث من الأحاديث التي كانت قبل مـــا كبـــر عندما صار يتلقن وهو صدوق.

Saaid bin Al Mossay'eb met Aby Hurayrah and Aby Hurayrah said: I ask Allah to assemble between us in the market of Paradise! Saaid said to him: Is there a market in the Paradise? He said Youa! The messenger of Allah told me that when the people of Paradise come into Paradise, they live in her ranks according to their own deeds. They are going to be given a permission to see their Lord as amount of Friday prayer. Allah appears to them from His own thrown in a garden from paradise's gardens. Pulpits of light, gold, silver, are put for them Allah will speak to each one a particular talking. Saying: O so-and-so! Do you remember your perfidies on the lifetime? The servant says: have not you forgiven me? For your rank indicates that I forgave for you! A cloud of perfume covers them and rains over them sweetest perfume that hey have ever smelt. Allah gives them permission to what Allah prepared from them of high repute, take as you want without buying or selling. They go to the market seeing angels are so beautiful that they have not seen like them before. The people of higher rank meet the people of lower ones and all of them go back to their family and

their family finds more beauty than they were before. When they are asked about that, they reply that they have met their Lord. Pulpits of light, gold, silver, corundum, aquamarine are put for them Allah will speak to each one a particular talking. Saying O so-and-so! Do you remember your perfidies on the lifetime? The servant says: have not you forgiven me? For your rank indicates that I forgave for you! A cloud of perfume covers them and rains over them sweetest perfume that hey have ever smelt. Allah gives them permission to what Allah prepared from them of high repute, take as you want without buying or selling. They go to the market seeing angels are so beautiful that they have not seen like them before. The people of higher rank meet the people of lower ones and all of them go back to their family and their family finds more beauty than they were before. When they are asked about that, they reply that they have met their Lord.

وعنْ أَنَسٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « إِنَّ فِي الْجَنَّةِ سُوقاً يأْتُونَهَا كُلَّ جُمُعَةٍ . فتَهُبُّ رِيحُ الشَّمالِ ، فَتحثُو في وُجُوهِهِمْ وثيَابِهِمْ ، فَيزْدادُونَ حُسْناً وجَمالاً . فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ ، وقَدْ ازْدَادُوا حُسْناً وجمالاً ، فَيَقُولُ لَهُمْ أَهْلُوهُمْ : وَاللَّهِ لَقَدِ ازْدَدْتُمْ حُسْناً وجمالاً ، فَيَقُولُونَ : وأَنْتُمْ وَاللَّهِ لَقَدِ ازْددْتُمْ بعْدَنَا حُسناً وَجمالاً » .(رواهُ مُسلِمٌ)

It was narrated by Anass said: The messenger of Allah ﷺ said, "In Paradise there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you. [Moslem

The description of the Paradise's Land:

قال الترمذي في سننه برقم ٢٤٧٣ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَّادٌ قَالا حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّوَرَ مِنَ الرِّجَالِ وَالنِّسَاءِ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا قَالَ أَبمو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ * (قلت: ضعيف : بسبب عبد الحمن بن إسحاق مجمع على ضعفه أما شيخه فذاك مقبول) ولا نستبعد و لا نستغرب هذا المتن فإن في الجنة كل سرور وكل بهجة.. وقد وجدت له شاهد وله شاهد من حديث جابر أخرجه الطبراني في الأوسط فيما رأيته في كتاب الترغيب والترهيب للمنذري رحمه الله ولفظه إن في الجنة لسوقا ما يباع فيها ولا يشترى ليس فيها إلا الصور فمن أحب صورة من رجل أو إمرأة دخل فيها لم صليت على إسناده في الأوسط ثم وقفت عليه في ترجمة محمد بن عبد الله بن مطير وفي إسناده جابر بن يزيد الجعفي وهو ضعيف ولفظه خرج علينا رسول الله صلى الله عليه وسلم ونحن مجتمعون فقال يا معشر المسلمين إن في الجنة لسوقا ما يباع فيها ولا يشترى إلا الصور فمن أحب صورة من رجل أو إمرأة دخل فيها وأخرجه أبو نعيم في صفة الجنة عن الطبراني والمستغرب منه قوله دخل فيها والذين يظهر لي أن المراد به أن صورته تتغير فتصير شبيهه بتلك الصورة لا أنه دخل فيها حقيقة أو المراد بالصورة الشكل والهيئة والبزة وأصل ذكر السوق في الجنة تعرض لذكر الصور في الصحيح مسلم من حديث أنس وفي الترمذي وابن ماجة من حديث هريرة(حسن)

Al Termezey said;

The messenger of Allah said;

There is a market in the Paradise, which has no a sale nor buying but pictures (photos) for men and women anyone of them loved a shape of those pictures, comes into it.

The smell of the Paradise:

Allah the Glorified said;

﴿ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ بَعۡضَكُم بِبَعۡضٖۗ وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ﴿٤﴾ سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ﴿٥﴾ وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ﴿٦﴾ ﴾ (محمد ٠٠٤-٠٠٦)

Therefore, when you meet the Unbelievers (in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are you commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost.

Soon will He guide them and improve their condition,

And admit them to the Garden which He has announced for them.

O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

But those who reject (Allah), for them is destruction, and (Allah) will render their deeds astray (from their mark).

That is because they hate the Revelation of Allah; so He has made their deeds fruitless.

Do they not travel through the earth, and see what was the end of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.

That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.

Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.

قال الإمام أحمد في مسنده برقم ١٣٧٥ حَدَّثَنَا هُشَيْمٌ أَنْبَأَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ قَالَ لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكْرَةَ قَالَ فَقُلْتُ مَا هَذَا الَّذِي صَنَعْتُمْ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ سَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ مَنِ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ فَقَالَ أَبُو بَكْرَةَ وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ *(صحيح لذاته)

Ahmed said;

The messenger of Allah said;

Whosoever assumes a man is his father and he does know that he is not his father, the smell of paradise is prohibited for him.

قال البخاري في صحيحه برقم ٢٩٣٠ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا عَبْدُالْوَاحِدِ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِاللَّهِ بْنِ عَمْرٍو رَضِي اللَّهم عَنْهمَا عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا *

Al Boukhary said;

The messenger of Allah said;

Whosoever kills an ally, Allah prohibits the smell of the Paradise for him, and its smell is felt for a distance of forty year walking.

غَاب عَمِّي أنسُ بنُ النضْرِ ﷺ عن قِتَالِ بدرٍ ، فقال : يا رسول اللَّه غِبتُ عن أوَّلِ قتالٍ قاتَلْتَ المُشرِكينَ ، لئنِ اللَّه أشْهَدني قتالَ المُشرِكينَ ليَرينَّ اللَّه ما أَصنع . فلمَّا كانَ يومُ أحُدٍ انكشفَ المُسلِمُونَ ، فقال : اللَّهُمَّ إنِّي أَعتَذِرُ إلَيك ممَّا صنع هَؤُلاءِ -يعْني أصْحابهُ - وَأبْرأُ إليكَ ممَّا صنع هَؤُلاءِ - يعني المُشركينَ - ثُمَّ تقدَّم فاستَقبلهُ سعدُ بنُ مُعاذٍ فقال : يا سعدُ بنَ مُعاذٍ الجنَّةُ وربِّ النَّضْرِ ، إنِّي أجِدُ رِيحَهَا من دونِ أُحدٍ ، قال سعدٌ : فما استَطعتُ يا رسول اللَّه مَا صنَع ، قال أنسٌ : فَوجدْنَا بِهِ بِضعاً وثَمانينَ ضربةً بالسَّيفِ ، أوْ طَعنةً برُمْحٍ أوْ رميةً بِسهمٍ ، ووجدناهُ قد قُتِلَ ومثَّلَ بِهِ المُشرِكونَ ، فَما عرفَهُ أحدٌ إلا أُختُهُ ببنانه . قال أنسٌ : كُنَّا نَرى - أوْ نَظُنُّ - أَنَّ هذه الآيةَ نَزَلَتْ فيه وفي أَشبَاهِه : ﴿ **مِنَ المُؤْمنينَ رِجَالٌ صدقُوا ما عَاهَدوا اللَّه عليْهِ فَمِنْهُمْ منْ قَضَى نَحْبَهُ** ﴾ إلى آخرهَا (الأحزاب : ٢٣).

It was narrated by Anass said: My uncle Anass bin Al Naddr was absent from the battle of Badr. He said: "0 The messenger of Allah ﷺ I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah "I see how (bravely) I will fight." On the Day of Ohod, when the Moslems turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Saad bin Moa'az met him. He said: "O Saad bin Moa'az! By the Lord of Al Naddr! Paradise! I am smelling its aroma coming from before (the mountain of) Ulmd," Later on, Saad said: "O The messenger of Allah ﷺ I cannot achieve or do what he (i.e., Anass bin Al Naddr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)."

وعنْ عبْدِ اللَّهِ بن أبي أوْفَى رضي اللَّه عنْهُما أنَّ رسُول اللَّهِ ﷺ في بعضَ أيَّامِه التي لَقِي فِيهَا العدُوَّ انتَظَر حتى مَالت الشَّمسُ ، ثُمَّ قام في النَّاس فقال : « أيُّهَا النَّاسُ، لا تَتَمنَّوْا لِقَاءَ العدُوِّ ، وَسلُوا اللَّه العافية ، فإذا لقِيتُمُوهُم فَاصبِرُوا ، واعلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلال السُّيوفِ » ثم قال : « اللَّهُمَّ مُنْزِلَ الكتاب ومُجرِيَ السَّحاب ، وهَازِمَ الأَحْزَابِ اهْزِمهُم وانْصُرنَا علَيهم » .

It was narrated by Abd Allah bin Aby Awf'a said: On one occasion The messenger of Allah ﷺ was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "Opeople! Do not wish for an encounter with the enemy. Pray to Allah to grant you salvation; (but) when you encounter them, show patience, and know that Paradise is under the shades of the swords." Then he ﷺ said: "Allahum'a munzilal-kitab, wa Mojreya al Sehab, wa Hazema Al Ahz'ab, ihzimhum wansurn'a alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)."

قال رسول الله ﷺ : من تعلم علما مما يبتغى به وجه الله عز وجل، لا يتعلمـه إلا ليصيب به عرضا من الدنيا لم يجد عرف الجنة يوم القيامة. يعني ريحها.

And by him said: Whoever learns a learning that is for Allah cause, he does not learn it but for an aim of the lifetime world, he will never find the sell of Paradise on the doom's day.

وعَن أبي مُوسى الأشعريِّ رضي اللَّه عنْهُ ، أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا ماتَ ولَدُ العبْدِ قال اللَّه تعالى لملائكَتِه : قَبضْتُمْ ولَدَ عبْدِي ؟ فيقولُون : نَعمْ ، فَيقولُ : قبضتُم ثَمرةَ فُؤَادِه ؟ فيقولون : نَعَمْ ، فيقولُ : فَمَاذَا قال عَبْدي ؟ فيقولُون : حمِدكَ واسْتَرْجَع ، فَيقُولُ اللَّه تَعالى : ابْنُوا لِعَبْدِي بيْتاً في الجنَّةِ ، وسَمُّوهُ بَيْتَ الحمْدِ ».

Aby Mossa Al Shar'ey said: The Messenger of Allah ﷺ said: If the son of the servant (of Allah) dies Allah the Glorified says to His angels: Have you took the soul of My servant's son? They say: Youa! Have you took the soul of his heart's fruit? They say: Youa! Allah asks them: What did my Servant say? They reply: He praised you and said: In'a Lil'ah wa in'a ilay'he

raje'oon (We are for Allah and to Him we go back), Allah says: Build for my servant a home in the paradise and call it The Praising Home.

Ibn Masood said: heard The messenger of Allah ﷺ said: I met Ibraheem ﷺ on the night of nocturnal journey and he ﷺ said to me: O Mohammed! Send to you're the greeting from me, and say to them: Verily Paradise is good soil, sweet water, and she is Qaya'an and her planting is Sobhan Allah, Al Hamdolil'ah, la ilaha il'a Allah and Al'aho Akb'er. (we mentioned these meanings in English before.) Termezey narrated it.

Aby Mossa said: The messenger of Allah ﷺ said to me: Shall not I inform you about a treasure is from Paradise's treasures? I said: Youa! O The messenger of Allah ﷺ! The messenger of Allah ﷺ said:

There is no might nor power but in Allah. It is agreed upon.

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said, "Allah, Exalted and Glorious is He, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah the Exalted and Glorious asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamj'eed, (i.e., they were glorifying, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would

engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me? They say, 'They beg You for Your Paradise.' Allah says, 'Have they seen My Paradise?' They say, 'No, our Lord.' He says: 'How would they act if they were to see My Paradise?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Lord, from the fire of Hell.' (He, the Lord) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that 1 hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Lord, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'." [It is agreed upon]

It was narrated by Sahl bin Saad said: The messenger of Allah ﷺ said: "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Paradise."

The enjoining on asking Allah the Glorified the Paradise:

Allah thc Glorified said;

﴿ وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ۝٢٥ ۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ۝٢٦ ﴾ (يونس ٢٥-٢٦)

But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a Way that is straight.

To those who do right is a goodly (reward) youa, more (than in measure)! no darkness nor shame shall cover their faces! they are Companions of the Garden; they will abide therein (for ayou)!

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for ayou)!

One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! you and those you joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

﴿ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ﴿١٣٥﴾ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ﴿١٣٦﴾ ﴾

(آل عمران ١٣٣-١٣٦)

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in

persisting knowingly in (the wrong) they have done.

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling: how excellent a recompense for those who work (and strive)!

Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

Here is a plain statement to men, a guidance and instruction to those who fear Allah!

So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith.

If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith.

Did you think that you would enter Heaven without Allah testing those of you who fought hard (in His Cause) and remained steadfast?

You did indeed wish for Death before you met Him: now you have seen Him with your own eyous, (and you flinch!)

Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.

Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.

How many of the Prophets fought (in Allah's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast.

All that they said was: "Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those that resist Faith."

And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah loveth those who do well.

﴿ سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أُعِدَّتۡ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٢١﴾ ﴾ (الحديد ٢١)

Be you foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.

﴿ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾ ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ ﴾

(التوبة ١١١-١١٢)

Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Law, the Gospel, and the Qura'an: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain which you have concluded: that is the

achievement supreme.

Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers.

It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid) for Allah hath knowledge of all things.

Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him you have no protector nor helper. Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, who followed Him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful. (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) Souls seemed

straitened to them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O you who believe! Fear Allah and be with those who are true (in word and deed).

قال البخاري في صحيحه برقم ٦٧٣٨ حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ أَخْبَرَنَا يَزِيدُ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ وَأَثْنَى عَلَيْهِ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ حَدَّثَنَا أَوْ سَمِعْتُ جَابِرَ بْنَ عَبْدِاللَّهِ يَقُولُ جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا فَاضْرِبُوا لَهُ مَثَلًا فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ فَقَالُوا أَوِّلُوهَا لَهُ يَفْقَهْهَا فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا فَالدَّارُ الْجَنَّةُ وَالدَّاعِي مُحَمَّدٌ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَمَنْ أَطَاعَ مُحَمَّدًا صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَى مُحَمَّدًا صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَقَدْ عَصَى اللَّهَ وَمُحَمَّدٌ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَرْقٌ بَيْنَ النَّاسِ تَابَعَهُ قُتَيْبَةُ عَنْ لَيْثٍ عَنْ خَالِدٍ عَنْ سَعِيدِ ابْنِ أَبِي هِلَالٍ عَنْ جَابِرٍ خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ *

The messenger of Allah said;

Two angels came into me; Gebrail and Michael one of them said; he is asleep and the heart is awake. He is like a man who built a home and made a banquet and sent a herald so whosoever obeys the herald; enters the home and eats from the banquet. The home is Islam, the herald is Mohammed and banquet is the paradise.

Who asks Allah the Paradise and asks Allah refuge from fire:

روى الإمام أحمد في مسنده برقم ١١٧٢٦ حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ عَنْ يُونُسَ عَنْ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا اسْتَجَارَ عَبْدٌ مِنَ النَّارِ ثَلَاثَ مِرَارٍ إِلَّا قَالَتِ النَّارُ اللَّهُمَّ أَجِرْهُ مِنِّي وَلَا يَسْأَلُ الْجَنَّةَ إِلَّا قَالَتِ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ إِيَّايَ *

Imam Ahmed said;

The messenger of Allah said;

Whosoever asks Allah the Glorified the Paradise, the Paradise says; Allah! Give him, and any one asks Allah the Glorified to refuge him from Fire, the fire says to Allah ; Allah! Refuge him.

The paradise and the Fire are intercessors:

The messenger of Allah said;

Do much asking Allah the Paradise and do much asking refuge from fire because they are both intercessors.

Ask the Paradise as you could and escape from fire as you could:

The messenger of Allah said;

Ask the Paradise as you could and escape from fire as you could.

The Paradise is surrounded by discomforts things and the fire is surrounded by desirable things:

عن أبي هريرة عن النبي صلى الله عليه وسلم: قال لما خلق الله الجنة والنار أرسل جبريل إلى الجنة فقال أنظر إليها وإلى ما أعدت إلى أهلها فيها قال: فجاءها ونظر إليها وإلى ما أعد الله لأهلها فيها، قال: فرجع إليه قال: فوعزتك لا يسمع بها أحد إلا دخلها فأمر بها فحفت بالمكاره قال أرجع إليها فأنظر إلى ما أعدت لأهلها فيها قال: فرجع إليها فإذا هي قد حفت بالمكاره، فرجع إليه فقال: وعزتك لقد خفت أن لا يدخلها أحد اذهب إلى النار فانظر إليها وإلى ما أعدت لأهلها فيها فإذا هي يركب بعضها بعضا فرجع إليه وقال: وعزتك لا يسمع بها أحد فيدخلها فأمر بها فحفت بالشهوات، فقال: ارجع إليها فرجع إليها فقال: وعزتك لقد خشيت أن لا ينجو منها أحد إلا دخلها.

Aby Hurayrah narrated and said: the messenger of Allah ﷺ said: when Allah created The Paradise, ordered Jebril to look at it, when Jebril came back to Allah he said: No one will listen about it but he will come into it, so Allah ordered to be surrounded by discomforts, and ordered Jebril to go to it and to look at, he said: I swear by you Glorification I fear that no one come into it. Allah ordered him to look at the fire: he looked at it, and came back to Allah and said: I swear by You that no one listens about it will never come into it. Allah ordered to be surrounded by cravings, and ordered Jebril to look at it, he came back to Allah and said: I fear that everyone will come into it.

The messenger of Allah ﷺ said: when Allah created The Paradise, ordered Jebril to look at it, when Jebril came back to Allah he said: No one will listen about it but he will come into it, so Allah ordered to be surrounded by discomforts, and ordered Jebril to go to it and to look at, he said: I swear

by you Glorification I fear that no one come into it. Allah ordered him to look at the fire: he looked at it, and came back to Allah and said: I swear by You that no one listens about it will never come into it. Allah ordered to be surrounded by cravings, and ordered Jebril to look at it, he came back to Allah and said: I fear that everyone will come into it.

Houri's songs in Paradise:

قال الترمذي في سننه برقم ٢٤٨٨ حَدَّثَنَا هَنَّادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ فِي الْجَنَّةِ لَمُجْتَمَعًا لِلْحُورِ الْعِينِ يُرَفِّعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعِ الْخَلَائِقُ مِثْلَهَا قَالَ يَقُلْنَ نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْؤُسُ وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنَسٍ قَالَ أبمو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ غَرِيبٌ *(قلت: هذا الحديث بهذا السند ضعيف بسبب: عبد الرحمن بن إسحاق وشيخه)

Al Termezey said;

Aly Said;

The messenger of Allah said;

There is a society of Houri in the Paradise, they loud their voice, with the best voice that the creatures have not heard suck like that before saying;

We are the immortal so we do not die,

We are the soft so we do not be hard,

We are the contented so we become not discontented,

What a great luck for whom are for us.

Ibn Aby Al Dounya said;

Anass said;

The messenger of Allah said;

The Houri sings in Paradise saying;

We are the Marvelous Houri;

We have been created for noble husbands.

قال ابن أبي الدنيا: حدثنا خثيمة حدثنا إسماعيل عن عمرو بن أبي ذؤيب عن عبد الله بن رافع عن أنس قال: قال رسول الله ﷺ "إن الحور العين تغنين في الجنة ويقولن: نحن الحور الحسان، خلقن لآزواج كرام"

Mo'az bin Aness said: the messenger of Allah (ﷺ) said: whosoever suppresses an anger, he can take a revenge for it, Allah The Glorified will call over the creatures on the doom's day to let him choose Hoor Al A'in to get married as he wants. Abu Dawood narrate it.

From Moa'az bin Jabal said: the messenger of Allah ﷺ said: Whosoever woman harms her husband in the lifetime, his wife from Hoor Al Aeen says to her: do not harm him, Allah fights you! He is a guest he is about to leave from you for us.

It was narrated by Aby Hurayrah said: The messenger of Allah ﷺ said 'The first group (of people) to enter Paradise will be shining like the moon on

a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes wood will be used. Their wives will be large eyoud maidens. All men will be alike in the form of their father Adam, sixty cubits tall." Another narration is: The messenger of Allah ﷺ said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."

وَعَن المُغِيرَةِ بْن شُعْبَة رَضِي اللَّه عَنْهُ عنْ رسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قَالَ : « سأَل مُوسَى صلّى اللهُ عَلَيْهِ وسلَّم ربَّهُ ، ما أَدْنَى أَهْلِ الْجنَّة منْزِلَةً ؟ قَالَ : هُو رَجُلٌ يجِيءُ بعْدَ ما أُدْخِل أَهْلُ الْجنَّة الْجَنَّةَ، فَيُقَالُ لَهُ : ادْخلِ الْجنَّة . فيقُولُ : أَيْ رَبِّ كَيْفَ وقَدْ نَزَل النَّاسُ منَازِلَهُمْ ، وأَخَذُوا أَخَذاتِهِم ؟ فَيُقَالُ لهُ : أَتَرضي أَنْ يكُونَ لَكَ مِثْلُ مُلْك مَلِكٍ مِنْ مُلُوكِ الدُّنْيا ؟ فَيقُولُ : رضِيتُ ربِّ ، فيقُولُ : لَكَ ذَلِكَ ومِثْلُهُ ومِثْلُهُ ومِثْلُهُ ومِثْلُهُ ، فَيقُولُ في الْخَامسَة: رضِيتُ ربِّ ، فَيَقُولُ : هَذَا لَكَ وعشَرَةُ أَمْثَاله ، ولَكَ ما اشْتَهَتْ نَفْسُكَ ، ولَذَّتْ عَيْنُكَ. فَيَقُولُ : رضِيتُ ربِّ ، قَالَ : ربِّ فَأَعْلاَهُمْ منْزِلَةً ؟ قَال : أُولَئِك الَّذِينَ أَرَدْتُ ، غَرسْتُ كَرامتَهُمْ بِيدِي وخَتَمْتُ علَيْهَا ، فَلَمْ تَر عيْنُ ، ولَمْ تَسْمعْ أُذُنٌ ، ولَمْ يخْطُرْ عَلَى قَلْبِ بشَرٍ ».

. It was narrated by AI-Mughirah bin Shu'bah said: The messenger of Allah ﷺ said, (Moses) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have

entered Paradise. It will be said to him: Enter Paradise. But he will say: O my Lord! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Lord. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Lord. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyous could delight in. He will say: I am well pleased, my Lord! Moses ﷺ said: 'Who will be of the highest rank in Paradise. Allah the Glorified said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eyou has seen, no ear has heard and no human mind has perceived.[Moslem]

Allah the Glorified said;

﴿ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ﴾ (ص ٠٤٠)

And he enjoyoud, indeed, a Near Approach to Us, and a beautiful Place of (final) Return.

Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

(The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing and (water) to drink."

And We gave him (back) his people, and doubled their number, as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

"And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy, how excellent in Our service! ever did he turn (to Us)!

And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.

قال الترمذي في سننه برقم ٢٤٦٦ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ أَخْبَرَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ قَالَ إِنِ اللَّهُ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ قَالَ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ قَالَ إِنْ يُدْخِلْكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ

Al Termezey said;

The messenger of Allah said;

If one of you gets into Paradise, he will get at what he wants, and there is a red horse will fly with you throughout the paradise as you like.

The visit of the people of paradise:

Allah the Glorified said;

﴿ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ ﴾ (الطور ٠٢٥-٠٣٣)

They will advance to each other, engaging in mutual enquiry.

They will say: "Aforetime, we were not without fear for the sake of our people.

"But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

"Truly, we did call unto Him from of old: Truly it is He, the Beneficent the Merciful!"

Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayour, nor art thou one possessed.

Or do they say: "A Poet! we await for him some calamity (hatched) by Time!"

Say thou: "Await you! I too will wait along with you!"

Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?

Or do they say, "He fabricated the (Message)?" Nay, they have no Faith?

Let them then produce a recital like unto it; if (it be) they speak the Truth!

Allah the Glorified said;

﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ ﴾ (الصافات ٥٠-٦٠)

Then they will turn to one another and question one another.

One of them will start the talk and say: "I had an intimate companion (on the earth),

"Who used to say, what! art thou amongst those who bear witness to the truth (of the Message)?

"`When we die and become dust and bones, shall we indeed receive rewards and punishments?'"

(A voice) said: "Would you like to look down?"

He looked down and saw him in the midst of the Fire.

He said: "By Allah! thou wast little short of bringing me to perdition!

"Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!

"Is it (the case) that we shall not die,

"Except our first death, and that we shall not be punished?"

Verily this is the supreme achievement!

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ قال: الله تعالي: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، و لا خطر علي قلب بشر اقرأوا إن شئتم: (فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون) – في الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، واقرأوا ما شئتم (وظلٍ مَمْدُود) وموضع سوط في الجنة خير من الدنيا وما فيها، واقرأوا ما شئتم : (فمن زحزح عن النار وأُدخِلَ الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور).

Aby Hurayrah said: Allah's messenger ﷺ said: Allah says: I prepared for My Slaves that Eyous haves seen before, ears haven't heard before, and that does not occur to mankind's heart before. Read as you like, No self knows what is hidden for it from delight of the eyous as a reward for what they do. There is a tree in the Paradise the riding passes it over under its shadow one hundred years and he can't cover it out, and read as you like: And Extended Shadow. And a position of a lash in the paradise is better than the lifetime world and what is in it, and read as you like: And whosoever is moved away of fire and is entered Paradise, he won, and life of lifetime world nothing but Mata'a Al Ghoroor) Abu Issah said: Sair Sound Hadith.

We can say that people should think much for the doom's day because it will be so black for the polytheist who does not believe in Allah is Alone and there is no one with him to win Paradise and her blessing.

The Paradise

Allah the Glorified said;

﴿ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَـٰهُم بِفَـٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَـٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ ﴾

(الطور ٠٢١-٠٢٧)

And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We deprive them (Of the fruit) of aught of their works: (Yout) is each individual in pledge for his deeds.

And We shall bestow on them, of fruit and meat, anything they shall desire.

They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

Round about them will serve, (devoted) to them, youths (handsome) as Pearls well-guarded.

They will advance to each other, engaging in mutual enquiry.

They will say: "Aforetime, we were not without fear for the sake of our people.

"But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

"Truly, we did call unto Him from of old: Truly it is He, the Beneficent the Merciful!"

Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayour, nor art thou one possessed.

Or do they say: "A Poet! we await for him some calamity (hatched) by Time!"

Say thou: "Await you! I too will wait along with you!"

Allah the Glorified will get the grades of the sons up in the Paradise to the grades of their own Parents, even if they would not do such like their parents, or get the grades of the parents up to the grades of their sons in the paradise.

Ibn Ab'ass said;

Verily Allah the Glorified will get the grades of the sons up in the Paradise to the grades of their own Parents, even if they would not do such like their parents, or get the grades of the parents up to the grades of their sons in the paradise; Allah the Glorified said; And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We deprive them (Of the fruit) of aught of their works: (Yout) is each individual in pledge for his deeds.

And We shall bestow on them, of fruit and meat, anything they shall desire.

They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

Round about them will serve, (devoted) to them, youths (handsome) as Pearls well-guarded.

They will advance to each other, engaging in mutual enquiry.

They will say: "Aforetime, we were not without fear for the sake of our people.

"But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

"Truly, we did call unto Him from of old: Truly it is He, the Beneficent the Merciful!"

Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayour, nor art thou one possessed.

The merit of Allah the Glorified upon the Parents

عن أبي هريرة ﷺ عن رسول الله ﷺ القنطار اثنا عشر ألف أوقية ، كل أوقية خير مما بين السماوات والأرض ، - وقال رسول الله صلى الله عليه وسلم - : إن الرجل لترفع درجته في الجنة ، فيقول : أنا هذا؟ فيقال : باستغفار ولدك لك) قلت: رواه ابن ماجة في كتاب الأدب(٣٦٥٠) بسند جيد ورجاله ثقات ومنهم ثوابت غير عاصم بن بهدلة أبي النجود المقرىء (صدوق له أوهام)

Aby Hurayrah said The messenger of Allah ﷺ said: Quintal is tweleve thousands of ounces and each ounce is better than what between the heaven and the earth is. Verily the man gets higher rank in the Paradise, so he asks about that, it is said to him: For your son's asking forgiving for you!.

Chapter

The paradise and the fire are existing:

All the people of Sun'a are agree upon that The paradise and the fire are existing now. But the people who say that they are not existing are not aware of the Ahadeeth that say that true.

حدثنا أبو اليمان، أخبرنا شعيب، عن الزهيري، قال: حدثني أبو سلمة بن عبد الرحمن، أنه سمع أبا هريرة ﷺ يقول: قال رسول الله ﷺ : { اشتكت النار إلي ربها، فقالت: رب، أكل بعضي بعضاً، فأذن لي بنفسين: نفس في الشتاء، ونفس في الصيف، فأشتد ما تجدون من الحر، وأشتد ما تجدون من الزمهرير } .متفق عليه

Abu Al Yaman spoke to us and said: Sho'ayb said: from Al Zohary said: Abu Usama said to me that he listened to Aby Hurayrah said: The messenger of Allah said: "The Fire complained to her Lord that each part of it ate each other, so Allah allowed for it two souls: a soul in winter and a soul in summer, it is hardest state of heat that you see, and hardest state of severe frost." Al Bokhary narrated it. ***The two states of fire, severe cold and hard hot is the condition of the fire it is a suitable for the disobedient people.***

حدثنا عبد الله بن محمد، حدثنا عبد الرزاق ، أخبرنا معمر ، عن همام ، عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : تحاجت الحنة والنار، فقالت النار: أوثرت بالمتكبرين، والمتجبرين، و قالت الجنة: مالي لا يدخلني إلا ضعفاء الناس و سقطهم ؟ قال الله – تبارك وتعالى – للجنة: أنت رحمتي ، أرحم بك من أشاء من عبادي ، وقال للنار: إنما أنت عذابي ، أعذب بك من أشاء من عبادي ، ولكل واحدة منهما ملؤها، فأما النار فلا تمتلىء، حتى يضع رجله ، فتقول: قط، قط ، قط ، فهناك تمتليء ، ويزوى بعضها إلي بعض ، ولا يظلم الله – عز وجل – من خلقيه أحداً، وأما الجنة فإن الله – عز وجل – ينشيء لها خلقاً). رواه البخاري في صحيحه.

Aby Hurayrah narrated and said: The messenger of Allah ﷺ said: The fire and the Paradise complained to their God, Paradise said: O Lord! Why are the poor and weak people who go into mine? And the fire said: "O Lord! Why are the proud people who go into mine? Allah said to the Paradise: You are my Mercy. And said to the fire: You are my Punishment to afflict whosoever I want, both of you have the full up! The paradise: Allah does not wrong anyone and the fire: Allah puts into it as He wants, those people are going to be thrown into it, and the fire will say: are there any more! Three times, till Allah puts his foot inside it so it becomes full up."

The paradise is the mercy of Allah the Glorified: it means that people who obeyoud Allah the Glorified will be its people forever. And the fire is his own anguish it means that people who disobey Allah will be its people.

Allah the Glorified said;

﴿ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾ ﴾ (الإسراء ١٥-١٦)

Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit With Our Wrath until We had sent a messenger (to give warning).

When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yout transgress; so that the word is proved true against them: then We destroy them utterly.

How many generations have We destroyoud after Noah? And enough is thy Lord to note and see the sins of His servants. If any do wish for the transitory things (of this life), We readily grant them such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected. Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith, they are the ones whose striving is acceptable (to Allah). Of the bounties of thy Lord We bestow freely on all these as well as those: the bounties of thy Lord are not closed (to anyone). See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence. Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. Thy Lord hath decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." Your Lord knoweth best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to

those who turn to Him again and again (in true penitence). And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) Ungrateful. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yout speak to them a word of easy kindness. Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure: for He doth know and regard all His servants. Kill not your children for fear of want: We shall provide sustenance for them as well as for you verily the killing of them is a great sin. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law). Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement, will be enquired into (on the Day of Reckoning). Give full measure when you measure, and weigh with a balance that is straight; that is the most fitting and the most advantageous in the final determination. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning). Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. Of all such things the evil is hateful in the

sight of thy Lord. These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected. Has then your Lord, (O pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly you utter a most dreadful saying! we have explained (things) in various (ways) in this Qura'an, in order that they may receive admonition, but it only increases their flight (from the Truth)! Say: if there had been (other) gods with Him, - as they say - behold, they would certainly have sought out a way to the Lord of the Throne! Glory to Him! He is high above all that they say! Exalted and Great (beyond measure)! The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; and yout you understand not how they declare His glory! verily He is Oft-Forbearing, Most Forgiving! When thou dost recite the Qura'an, We put, between thee and those who believe not in the Hereafter, a veil invisible: And We put coverings over their hearts (and minds) lest they should understand the Qura'an, and deafness into their ears: when thou dost commemorate thy Lord - and Him alone - in the Qura'an, they turn on their backs, fleeing (from the Truth). We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "You follow none other than a man bewitched!" See what similes they strike for thee; but they have gone astray, and never can they find a way. They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?" Say: "(Nay!) be you stones or iron, "Or created matter which, in your minds, is hardest (to be raised up), (yout shall you be raised up)!" then will they say: "Who will cause us to return?" Say: "He Who created you first!" then will they wag their heads towards thee, and say, "When will that be?" Say, "May

be it will be quite soon!" "It will be on a Day when He will call you, and you will answer (His call) with (words of) His praise, and you will think that you tarried but a little while!" Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. It is your Lord that knoweth you best; if He please, He granteth you mercy, or if He pleases, Punishment: We have not sent thee to be a disposer of their affairs for them. And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some Prophets more (and other) gifts than on others: and We gave to David the (gift of) the Psalms. Say: "Call on those - besides Him - whom you fancy: they have neither the power to remove your troubles from you nor to change them." Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record. And We refrain from sending the Signs, only because the men of former generations treated them as false: We sent the She-camel to the Thamud to open their eyous, but they treated her wrongfully: We only sent the Signs by way of terror (and warning from evil). Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee, but as a trial for men, as also the Cursed Tree (mentioned) in the Qura'an: We put terror (and warning) into them, but it only increases their inordinate transgression! Behold! We said to the angels: "Bow down unto Adam" they bowed down except Iblis: he said: "Shall I bow down to one whom Thou didst create from clay?" He said: "See Thou? This is the one

whom Thou hast honoured above me! if Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway, all but a few!" (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all), an ample recompense. "Lead to destruction those whom thou canst among them, with thy (seductive) voice, make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. "But Satan promises them nothing but deceit. "As for My servants, no authority shalt thou have over them: "Enough is thy Lord for a Disposer of affairs. Your Lord is He that maketh the Ship go smoothly for you through the sea, in order that you may seek of His bounty: For He is unto you Most Merciful. When distress seizes you at sea, those that you call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, you turn away (from Him), most ungrateful is man! Do you then feel secure that He will not cause you to be swallowed up beneath the earth when you are on land, or that He will not send against you a violent tornado (with showers of stones) so that you shall find no one to carry out your affairs for you? Or do you feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that you find no helper therein against Us? We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation.

Moslem poor people get into Paradise before the Moslem rich ones:

قال الترمذي في سننه برقم –وعن أبي هريرة , رضي الله عنه , قال: قال النبي صلي الله عليه وسلم : " يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام " ٠ رواه الترمذي

From Aby Horayrah said: The messenger of Allah ﷺ said: The poor people will come into the Paradise before the rich people for five hundreds of years.

Al Termezey narrated it.

The first three who will get into the Paradise:

قال الإمام أحمد في مسنده برقم ٩١٢٨ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَامِرٍ الْعُقَيْلِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ عُرِضَ عَلَيَّ أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ وَأَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ فَأَمَّا أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ فَالشَّهِيدُ وَعَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ لِسَيِّدِهِ وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ وَأَمَّا أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ فَأَمِيرٌ مُسَلَّطٌ وَذُو ثَرْوَةٍ مِنْ مَالٍ لَا يُعْطِي حَقَّ مَالِهِ وَفَقِيرٌ فَخُورٌ * (قلت: عامر العقيلي حدث عنه الإمام الذي لا يحدث إلا عن ثقة أما أبيه فهو مقبول فمثله لا يصح الاحتجاج به).

Imam Ahmed said;

The messenger of Allah said;

The first three who are going into the paradise are; the martyr, a slave that gives the right for Allah and his master and a poor man who has got a lot of sons. And the first three people who are going into the fire are; a wrong prince, a rich man that does not give Allah's right to the poor people and a proud poor.

عن حارثة بن وهب ﷺ قال: سمعت النبي ﷺ يقول: ألا أخبركم بأهل الجنة؟ كل ضعيف مستضعف لو أقسم علي الله لأبره, ألا أخبركم بأهل النار؟ كل عتل جواظ مستكبر. متفق عليه

It is narrated by Harithah bin Wahb said: I heard The messenger of Allah ﷺ saying, "Shall I not inform you about those who are entitled to Paradise? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he swears (hoping for Allah's Bounty), Allah will certainly give him what he desires. Now shall 1 not inform you about the inmates of Hell? It is every violent, impertinent and proud man."[Al-Bokhary and Muslim]

قال عليه السلام من حديث ابن عباس : "أول من يدعى إلى الجنة يوم القيامة الحمادون الذين يحمدون الله في السراء والضراء "

Ibn Ab'ass said;

The messenger of Allah said;

The first people who are going to be invited to Paradise on the doom's day are the Praiser Allah in the good and bad states.

Chapter

Mohammed's people are the most people of the paradise:

قال البخاري في صحيحه برقم ٦٢٠١ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ شُعْبَةَ قَالَ حَدَّثَنِي أَبُو جَمْرَةَ حَدَّثَنَا زَهْدَمُ بْنُ مُضَرِّبٍ قَالَ سَمِعْتُ عِمْرَانَ ابْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ عِمْرَانُ لَا أَدْرِي ذَكَرَ ثِنْتَيْنِ أَوْ ثَلَاثًا بَعْدَ قَرْنِهِ ثُمَّ يَجِيءُ قَوْمٌ يَنْذِرُونَ وَلَا يَفُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ *

It is narrated by Imran bin Hoss'ayn: The messenger of Allah ﷺ, said, 'The best of you, are those who are my contemporaries, then those who follow them immediately, then those who will come immediately after them. (Imran said, I do not know if he said this twice or thrice). Then, they will be followed by those who will bear witness but who will not be called upon to testify; they will embezzle and will not be trusted. They will make vows and will not fulfil them, and they will look fat."[Al-Bokhary and Moslem]

The first best part of this nation they are the companions:

The best people of that nation is the companions of the messenger of Allah. As Ibn Masood said; who wants the guidance he should follow the companions of the messenger of Allah.

A huge numbers of of this nation people are going into the paradise:

Hadith Ukasha:

عن ابن عباس قال: قال رسول الله (ﷺ): عرضت علي الأمم، فرأيت النبي ومعه الرهط والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد، إذا رُفِعَ لـــي ســـواد عظـــيم فظننت أنهم أمتي، فقيل لي: هذا موسى وقومه ولكن انظر إلى الأفق الآخر فإذا عظيم فقيل: هذه أمتك! ومعهم سبعين ألفاً يدخلون الجنة بغير حساب و لا عذاب. ثم نهض فدخل منزله، فخاض الناس في الذين يدخلون الجنة بغير حساب و لا عذاب، فقال بعضهم فلعلهم الـــذين صحبوا رسول الله (ﷺ)، وقال بعضهم: فلعلهم الذين ولدوا في الإسلام فلم يـــشركوا بـــالله شيئا، – وذكروا أشياء– فخرج عليهم رسول الله (ﷺ) فقال: مـــا الـــذي تخوضـــون فيـــه؟ فأخبروه فقال: هم الذين لا يرقون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون. فقام عكاشة ابن محصن فقال: ادع الله أن يجعلني منهم، فقال: أنت منهم، ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم فقال: سبقك بها عكاشة. متفق عليه

. It was narrated by Ibn Abbass رضى الله عنهما The messenger of Allah ﷺ said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Nation, but I was told: 'This is Mossa (Moses) and his believing folk, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Paradise without being taken to either account or torment.'" Then the Prophet, stood up and went into his apartment, and the Companions began to guess

who may be those -people who would enter Paradise without any accounting or torment. -Some said: "Probably, they are the ones who kept company with Allah's Al Messenger" Others said: "Probably, they are the ones who have been born as Moslems and have never associated anyone with Allah in worship." Then The messenger of Allah came out and asked, "What are you lo» discussing?" So they told him. He then said, "They are those who do not make' Ruqyah (blowing over themselves after reciting the Quraan or some prayers., and supplications the Prophet used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but trust in their Lord (Allah)." On this Ukashah bin Mihsan stood up and I beg "Beseech Allah to make me ! one of them." The Prophet said, "You are one of them." Then another man stood up and asked the same thing. The Prophet answered, 'Ukashah has surpassed you." Al-Bokhary and Muslim.

chapter

The paradise and the fire are existing:

All the people of Sun'a are agree upon that The paradise and the fire are existing now. But the people who say that they are not existing are not aware of the Ahadeeth that say that true.

﴿ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ﴿١٣٥﴾ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ﴿١٣٦﴾ ﴾

(آل عمران ١٣٣-١٣٦)

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done.

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling: how excellent a recompense for those who work (and strive)!

Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

Here is a plain statement to men, a guidance and instruction to those who fear Allah!

So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith.

If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith.

Allah the Glorified said;

﴿ سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أُعِدَّتۡ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٢١﴾ ﴾ (الحديد ٠٢١)

Be you foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.

﴿ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ﴿١٣١﴾ ﴾ (آل عمران ١٣١)

Fear the Fire, which is prepared for those who reject Faith;

Allah the Glorified said;

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَـٰٓؤُاْ لِلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾ ﴾

(غافر ٠٤٦-٠٤٩)

In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast you the People of Pharaoh into the severest Penalty!"

Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: can you then take (on yourselves) from us some share of the Fire?"

Those who had been arrogant will say: "We are all in this (Fire)! truly, Allah has judged between (His) Servants!"

Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a Day (at least)!"

They will say: "Did there not come to you your Messengers with Clear Signs?" They will say: "Yous." They will reply, "Then pray (as you like)! but the Prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!"

We will, without doubt, help Our Messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,

The Day when no profit will it be to wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.

We did aforetime give Moses the (Book of) Guidance, and We gave the Book in inheritance to the Children of Israel,

A guide and a Message to men of understanding.

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ ﴾ (السجدة ١٧٠)

Now no person knows what delights of the eyou are kept hidden (in reserve) for them, as a reward for their (good) Deeds.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ قال: الله تعالي: أعددت لعبادي الصالحين ما لا عين رأت ، ولا أذن سمعت ، و لا خطر علي قلب بشر، فاقرأوا إن شئتم: (فلا تعلم نفس ما أخفي لهم من قرة أعين).

Al Homaydy spoke to us and said: Sofyan said: Al Arej said: Aby Hurayra said: "The Messenger of Allah ﷺ said: "I prepared for My servants the good what the eyou has not seen, what the ears has not heard and that not have occurred, read if you want: [No self knows what is hidden for them from a delight of the eyous]"

عن عبد الله بن مرة، عن مسروق قال سألنا أو سألت عبد الله بن مسعود عن هــذه الآية ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يرزقون – قال: أما أنا فقد سألنا عن ذلك، فقال أرواحهم في جوف طير خضرٍ لها قناديل معلقة بالعرش تسرح من الجنة حيث شاءت ثم تأوي إلى تلك القناديل فاطلع عليهم ربهم اطلاعة فقال هــل تــشتهون شيئا؟قالو أي شئ نشتهى ونحن نسرح من الجنة حيث شئنا ؟ففعل ذلك بهم ثــلاث مــرات، فلما رأوا أنهم لن يتركوا من أن يسألوا قالوا يا رب نريد أن ترد أرواحنا في أجسادنا حتــى نقتل في سبيلك مرةً أخرى فلما رأى أن ليس لهم حاجةً تركوا) رواه مسلم ...

The first: Abd Allah bin Mor'ah said: Masrooq said: We asked Abd Allah bin Massood about that verse: "Do not think people who die for Allah's cause are dead but they are alive at their God they are being providing. He said: You asked about what we asked before, Their souls inside the green bird from the paradise go all over the paradise, as they want. And Allah asks them: "Do you want anything? They reply that they want to re back their souls in their bodies to fight for Allah's cause again and be killed again. When Allah sees that they have no desire Allah leaves them."

حدثنا عبد الله بن محمد، حدثنا عبد الرزاق، أخبرنا معمر، عن همام، عــن أبــي هريرة ﷺ قال : قال رسول الله ﷺ : تحاجت الحنة والنار، فقالت النار: أوثرت بالمتكبرين، والمتجبرين، و قالت الجنة: مالي لا يدخلني إلا ضعفاء الناس و سقطهم ؟ قال الله – تبارك

وتعالى – للجنة: أنت رحمتي، أرحم بك من أشاء من عبادي، وقال للنار: إنما أنت عذابي، أعذب بك من أشاء من عبادي ، ولكل واحدة منهما ملؤها، فأما النار فلا تمتلىء، حتى يضع رجله، فتقول: قط، قط، قط، فهناك تمتليء ، ويزوى بعضها إلى بعض، ولا يظلم الله – عز وجل – من خلقيه أحداً، وأما الجنة فإن الله – عز وجل – ينشيء لها خلقا). رواه البخاري في صحيحه.

Aby Hurayrah narrated and said: The messenger of Allah ﷺ said: The fire and the Paradise complained to their God, Paradise said: O Lord! Why are the poor and weak people who go into mine? And the fire said: "O Lord! Why are the proud people who go into mine? Allah said to the Paradise: You are my Mercy. And said to the fire: You are my Punishment to afflict whosoever I want, both of you have the full up! The paradise: Allah does not wrong anyone and the fire: Allah puts into it as He wants, those people are going to be thrown into it, and the fire will say: are there any more! Three times, till Allah puts his foot inside it so it becomes full up."

The paradise is the mercy of Allah the Glorified: it means that people who obeyoud Allah the Glorified will be its people forever. And the fire is his own anguish it means that people who disobey Allah will be its people.

عن أنس بن مالك ﷺ قال: بينما ذات يوم بين أظهرنا – يريد النبي ﷺ إذا أغفي إغفاءة، ثم رفع رأسه مبتسماً، فقلنا له: ما أضحكك يا رسول الله؟ قال نزلت على آنفاً سورة: بسم الله الرحمن الرحيم إنا أعطيناك الكوثر، فصل لربك وانحر، إن شانئك هو الأبتر)– ثم قال:هل تدرون ما الكوثر ؟ قلنا الله ورسوله أعلم، لم، قال: فإنه نهر وعدنية ربى في الجنة، آنيته أكثر من الكواكب، ترده على أمتي، فيختلج العبد منهم، فأقول: يا رب، إنه من أمتي، فيقول إنك لا تدري ما أحدث بعدك)٠

When sora Al Kawther took down The Messenger of Allah ﷺ said: "Al Kawther is a river in the paradise, its pots more than the numbers of the stars, my people come to it to drink from, the servant from them is taken, then I say: "O my God! That is from people? Allah replies: You do not know what he did innovate after you!"

وعن ابن عَبَّاسٍ ، وعِمْرَانَ بن الحُصَيْن ، رضي اللَّه عنهم ، عن النبيِّ ﷺ قـــال: «اطَّلعْتُ في الجَنَّةِ فرَأَيْت أَكْثَرَ أَهلِهَا الفُقَراءَ . وَاطَّلَعْتُ في النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّساءَ» متفقٌ عليه . من رواية ابن عباس .

From Ibn Abbass and Emran bin Hoss'ayn said: The messenger of Allah ﷺ said: I saw at the people of Paradise, I found the most of them from the poor people, and I saw at Fire I saw the most of them are women. It is agreed upon.

Chapter

The woman who has got married in the lifetime from more than one man she will Get at the best moral one of them in the paradise;

عن أسماء بنت أبي بكر أنها شكت زوجها الزبير إلى أبيها فقال: يا بنية اصبري، فإن الزبير رجل صالح فلعله يكون زوجك في الجنة.

Asmaa said to her father that her husband Al Zobeer treated her bad, so her father said to her that he was a pious one and enjoined her to be patient and her husband Al Zobeer might be her husband in the paradise.

The woman might have a lot of men who she got married from them but she will get the best one as a husband in the paradise.

Asmaa said to her father that her husband Al Zobeer treated her bad, so her father said to her that he was a pious one and enjoined her to be patient and her husband Al Zobeer might be her husband in the paradise.

INDEX